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Swedenborg - The useful Life - 1905.

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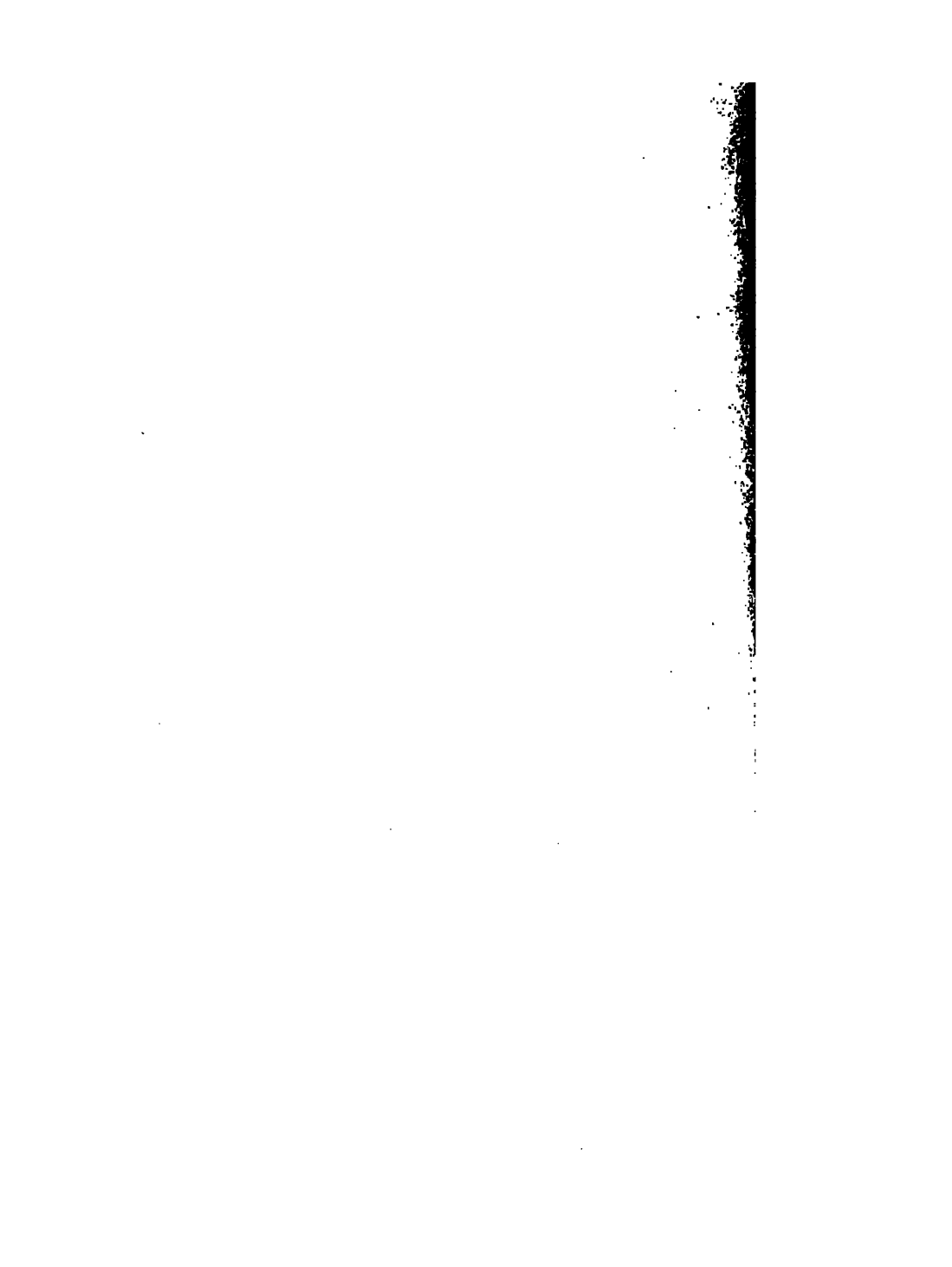


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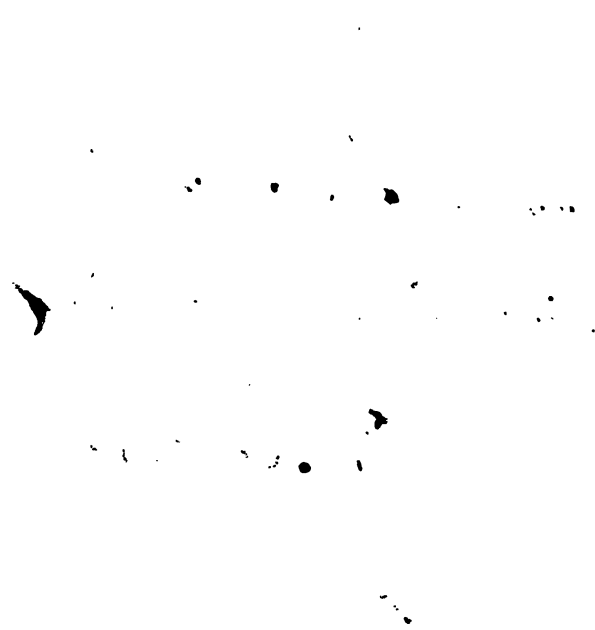








Thomas Hitchcock Esq
with the Cordial regards of
J. M. DeGeroni



o THE
USEFUL LIFE
A CROWN TO THE SIMPLE LIFE

AS TAUGHT BY
EMANUEL SWEDENBORG
=

WITH AN INTRODUCTION BY
JOHN BIGELOW

Nullus argento color est, avaris
Abditæ terris, inimice læmæ,
. . . nisi temperato
Splendeat usu.

Horace, Lib. II. Ode II.

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ABBREVIATIONS

OF THE WORKS OF SWEDENBORG FROM WHICH THE EXTRACTS
THAT FOLLOW WERE SELECTED

ARCANA CÆLESTIA	A. C.
HEAVEN AND HELL	H. H.
DIVINE PROVIDENCE	D. P.
DIVINE LOVE AND WISDOM	D. L.
CONJUGIAL LOVE	C. L.
TRUE CHRISTIAN RELIGION	T.
APOCALYPSE REVEALED	A. R.
MEMORABLE RELATIONS	M. R.

The chapter and verse of the Bible are given to those
selections which are commentaries upon them.



THE USEFUL LIFE

INTRODUCTION

THE Gospel of the Simple Life has recently had, with us, its well-merited Apostolate. Its welcome here justifies the belief that it has left an impression upon the heart of the nations that will help much to "fill the earth with the knowledge of the glory of the Lord as the waters cover the sea." Though the Simple Life is one of the processes, it is not a consummation of the Creator's purposes in making man in his own Image. One's life may be and often is very simple, with a corresponding lack of Spiritual vigor.

Useful, even vital, as the Simple Life may be, it is at best but a station, not a terminal, in the de-

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velopment of the regenerating soul. The freedom from perplexing worldly cares implied in the Simple Life does not exempt us from any toil or from the struggles with any of the temptations, the overcoming of which is necessary for the purification of our lives. When the parents of Jesus, yet a youth, sought him sorrowing and found him in the temple sitting with the doctors, "both hearing them and asking them questions," he replied to his mother, "How is it that ye sought me? wist ye not that I must be about my Father's business?"¹

Again, when the Jews took up stones to throw at him for what they called blasphemy, he said:

Many good works have I shewed you from the Father; for which of those works do ye stone me? . . .

If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father.²

Here we see that he who could speak "as never man spake" appealed to his works to testify to the truths he sought to teach.

The anchorites of the Thebaid and their im-

¹ Luke ii. 49.

² John x. 32, 37, 38.

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itators who neglect their duties to the world, under the delusion of thus escaping temptations, led simple lives while possibly obeying the most selfish impulses of an unregenerate nature. Paul of Thebes, denominated by St. Jerome, who wrote his life, *Auctor Vitæ Monasticæ*—the Author of the Monastic System—when he was fifteen years of age, took refuge from the temptations of the world in a cave on a lofty mountain in Libya, the entrance to which was disguised by a large stone. Before this cave grew a palm-tree, and near the palm-tree was a spring of water. Here he lived, says his biographer, until he was one hundred and thirteen years old, without seeing any man—until, near the close of his life, St. Anthony looked him up—drinking the water from this spring, eating the fruit of this palm-tree, and clothing himself in a garment made of its leaves. All the property he left at his death was a garment made of leaves from the same tree. Though perhaps some of these details were a little exaggerated by his pious biographer, they do not in the least exaggerate the selfish delusions of crowds of anchorites like Paul of Thebes, Simeon Stylites, St. Anthony of Thebes, and St.

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Mary of Egypt, whom Zosimus found, after forty-four years of solitude, burned brown with the sun and clothed only with her long white hair—ascetics who never thought of securing eternal happiness for any but themselves, nor of delivering any one but themselves from the horrors of their imaginary hell.

The late Robert Louis Stevenson, in “Our Lady of the Snows,” has set the quality of this kind of simple life most fitly to the thrilling music of his verse:

Out of the sun, out of the blast,
Out of the world, alone I passed
Across the moor and through the wood
To where the monastery ¹ stood.
There neither lute nor breathing fife,
Nor rumour of the world of life,
Nor confidences low and dear,
Shall strike the meditative ear.

And ye, O brethren, what if God,
When from Heav’n’s top he spies abroad,
And sees on this tormented stage
The noble war of mankind rage:
What if his vivifying eye,
O monks, should pass your corner by?

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For still the Lord is Lord of might;
In deeds, in deeds, he takes delight;
The plough, the spear, the laden barks,
The field, the founded city marks;
He marks the smiler of the streets,
The singer upon garden seats;
He sees the climber in the rocks;
To him, the shepherd folds his flocks.
For those he loves that underprop
With daily virtues Heaven's top,
And bear the falling sky with ease,
Unfrowning caryatides.
Those he approves that ply the trade,
That rock the child, that wed the maid,
That with weak virtues, weaker hands,
Sow gladness on the peopled lands,
And still with laughter, song and shout,
Spin the great wheel of earth about.

But ye?—O ye who linger still
Here in your fortress on the hill,¹
With placid face, with tranquil breath,
The unsought volunteers of death,
Our cheerful General on high
With careless looks may pass you by.

¹ The destruction of this famous hospice by fire transpired just as this book was going to press.—J. B.

INTRODUCTION

There is nothing taught more clearly both by precept and example in the Bible than that Use is the end and purpose of not only our own but of all creation; that all Spiritual life consists in Uses and that even God himself dwells in the Uses of what he has created.

It is Pharisees like those who stoned Jesus that in all ages have been the perverters of the Simple Life. It is their too little faith in God's Love and too much fear of what they apprehend from his wrath, that has given the familiar currency of a proverb to the question: "What 's the Use?" the answer to which is implied in the question. It is an invocation of despair. What 's the Use of pretending to do to others as we would have them do to us; of trying to love our neighbors as ourselves; of trying to give up our pipe or our bottle; of resisting the gambling propensities to which we are addicted; of bothering ourselves about things that don't pay, or of longer contending with the slings and arrows of outrageous fortune? There is no Use in tolerating our bonds with an unfaithful, brutal, or worthless husband, or the nagging of a termagant or silly wife; in striving for public reforms which

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never realize our expectations. "Why," we are prone to ask, "should one struggle to get on in this world honestly and respectably, when we see the prosperity of the wicked? Why not rather exclaim, in the language of the Royal Psalmist:

Surely in vain have I cleansed my heart,
And washed my hands in innocency."¹

How many, too, have been discouraged by frequent failures and are ready to excuse themselves from putting their shoulders to the wheel again by saying, "It is too deeply mired: what 's the Use?" How many have capitulated early in the battle of life and given up to their senses, to their appetites, to their vanity, to their lack of faith in the promises of their Creator, with this wail of hopelessness on their lips!

In the pages which are here to be submitted to the reader this question will be found to invite a different and a most encouraging answer. It not only shows what is the Use, but also gives us the assurance that Use is or should be the purpose and end of everything that we either do, think, or say. It assumes:

¹ Psalm lxxiii.

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That our body is created and created only for the execution of Uses;

That all the delights of heaven are in and from Use;

That it is of the Providence of the Lord that there should be no person or thing which does not perform a Use;

That by Uses we approach our Maker;

That all knowledges should have Use for an end, but that from knowledge alone no Use results.

These are some of the topics expanded and illustrated in the following pages, and are more or less conspicuous in all the spiritual writings of their author.

Had Swedenborg contributed nothing else to illumine the path in which the Christian should walk than his exposition of the doctrine of Uses, our obligations to him could hardly be exaggerated; for it is safe to say that such an exposition is to be found in no other literature now extant. We have plenty of adjurations to learn and try to be useful, but chiefly to be useful in the way that seems to us best calculated to insure temporal success. The proverbs in which the wisdom

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of this world on this subject is prone to crystallize will be found pretty uniformly to favor worldly interests, rarely looking beyond them. They tell us that:

The sleeping fox catches no poultry.

Sloth makes all things difficult.

At the industrious man's house hunger looks in but dares not enter.

Industry pays debts; despair increases them.

Diligence is the mother of good luck.

Plough deep while sluggards sleep,
And you shall have corn to sell and to keep.

The cat in gloves catches no mice.

The eye of a master will do more work than both his hands.

A fat kitchen makes a lean will.

Get what you can, and what you get hold:

'T is the stone that will turn all your lead into gold.

It will be observed that all these proverbs are true enough in a sense, yet all of them have selfish limitations and are mostly used as worldly guides to success in our business or to the gratification of our earthly ambitions and carnal appetites. They may minister exclusively to our most selfish inclinations: none of them neces-

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sarily for righteousness. On the other hand, the doctrine of Use as laid down here by Swedenborg is a part, and a vital part, of one of the "two great Commandments, on which hang all the Law and the Prophets." Use, in its largest sense, is here demonstrated to be not only the proper end or purpose of every thought and act of our lives, the source of all genuine happiness here and hereafter, the very purpose for which we were created; but the source of all the happiness of Angels, Spiritual and Celestial, and equally of Our Father in Heaven, whose infinite love is devoted unintermittingly to Uses.

No human imagination ever has been or is ever likely to be able to comprehend the enormity of the change which the universal adoption of this view of man's responsibility for the unselfish use of his resources and opportunities would work. Such a result of course we can never hope to realize in this life; but that every one may so order his own as to realize it in the life beyond, I do most unfeignedly believe.

There is one aspect of Swedenborg's doctrine of Use—I call it Swedenborg's, for it is his in so far as it may be called the doctrine of any

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son of man—which invests it with a practical character of incalculable importance. It is but a few years since this country had more than a million of men under arms, the largest naval force then afloat in the world, and was spending at the rate of more than a million of dollars a day in a sectional war. One of the chief excuses of our government for these unprecedented war expenditures was to assert and defend the dignity of labor by resisting the extension of slavery into territory where it had no constitutional or prescriptive sanction.

It was a great and noble struggle; no national struggle involving more vital issues perhaps was ever fought. These issues gave dignity to the nation, and, I believe, success to its arms. But, after all, this fearful struggle, important as it was, at best only aimed to prevent the degradation of white labor by not allowing labor of any class among us to be made a badge of servitude and social inferiority. The elevating and dignifying of labor among the white population was only very indirectly and incidentally, if at all, a factor in that terrible conflict. We still find among our white population the same adherence to caste dis-

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tinctions as aforetime; the same persistence in trying to appear what we are not, and to do what we cannot; the same ambitions to reach social, political, and professional positions for which we are scantily equipped rather than to content ourselves with such as we might excel in.

It is painful to think how much of the work done in this world is done from necessity rather than from choice, and how many are ready at any moment to exchange positions in which they are most capable of being useful for others for which they are less fit, to gratify their vanity, or for other equally unworthy motives, never realizing that in every Use they utter the prayer of a good and faithful servant, and become entitled to his reward.

It has been wisely said that Spiritual Grace is the lovely offspring of forgotten toil. When Aristotle was asked what advantage he had reaped from study, he replied, "That of doing from choice what others do through fear." This apothegm would be infinitely wittier and wiser if *Use* were substituted for *Study*.

If we would appropriate the lesson given to Peter, we would call no useful labor common or

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unclean; and if we would follow the example of his Master, who has told us, "My Father worketh hitherto, and I work," we would realize that there is nothing so honorable, or so productive of happiness, as a life consecrated to Use. Its motive determines the value of all work.

And here it may be well to recognize an important distinction between the two largest classes of workmen and the two most considerable kinds of their respective work. The first of these classes consists of those whose interest in the efficient and successful prosecution of their work predominates over their interest in the remuneration they are to get for it. The other class consists of those who, while they work, are thinking only of their remuneration. The first are always trying to satisfy their ideals; they are always doing their work as well as they can, and therefore are constantly progressing and perfecting themselves in it,—growing in value to their employers and in reputation among those of their calling. To them the Use of their work is their inspiration, and as a necessary result they are constantly "advancing in favor with God and man."

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The ideals of the other class are not the perfection or the Uses of their work, but its pecuniary or other transient returns. They are therefore under a constant temptation to do the least that is necessary for their purpose; to use the cheapest rather than the best materials—if the best is more expensive—that their gains may be the greater, and are thus making less, if any, effort to perfect themselves in their vocations.

This class, unhappily a very large one—the Use of their work not being their inspiration—as a necessary consequence are pretty constantly declining in favor with God and man, rarely dreaming that in such decline they are obeying a law of gravitation downward, inexorable as that which keeps the planets of the universe in their orbits.

When we work purely for ourselves and with no thought of its usefulness to others, we cannot expect our work to be blessed as it might be were we animated by a less selfish and worldly spirit. When Jesus at the shore of the Lake Gennesaret told Simon to put out into the deep and let down his nets for a draught, Simon replied, “Master, we toiled all night, and took nothing: *but at*

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thy word I will let down the nets." The result was that their nets inclosed such a multitude of fishes that they were near breaking, so that their mates in the other boats had to come and help them, so near were they to sinking with the quantity of fish taken. All the disciples were amazed, and Simon fell down at the knees of Jesus and confessed, probably for the first time in his life, "I am a sinful man, O Lord." Jesus reassured him. "Fear not," he said; "from henceforth thou shalt catch men."

What constituted the difference between the fruitless toil of Simon and his companions during the night, and their toil after Jesus came into the boat with them, but the new motive from which they all acted? They let down their nets at his word—that is, under an unselfish inspiration—and they no longer toiled in vain.

The discourse which they had been hearing just before they started out to fish had brought Jesus into their boat with them.

The fishes for which they had toiled all night and which had been supplied so abundantly in the morning proved to be, like all the cravings of the unregenerate heart, of little or no impor-

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tance to them; for "when they had brought their boats to land, they left all, and followed him."

Working for Jesus had developed in them tastes which neither fishing nor fishes could satisfy.

We are prone to ask, Why was not life so ordered as to make this unremitting toil and struggle unnecessary?

It is not ordered so because it is precisely the lessons that toil and struggle teach that we need. The means of living might easily have been given to man without his labor, as the instinct of a squirrel teaches it all that it needs to know about getting its living. But the true end of human life lies not in anything which is produced by the work of it, but in the spontaneous exercise of our ability to work. By such work is the spirit nourished. The Lord disclosed this truth when he said, "I have meat to eat that ye know not of. My meat is *to do the will of him that sent me, and to finish his work.*" So our meat, that which gives the fullest satisfaction of life, lies in work. Hence so many who would not of themselves realize this are made to enter into its bless-

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ings by the necessity under which they are providentially placed to work for their living, or by the glitter of some hoped-for end to their labor, whether of wealth or place or power. The end may prove unsatisfactory, even if attained; but whether attained or not, some of the good of work is realized in the very doing of it. To such a one there is a sense not of slavery in the necessary toil of life, but of freedom in the privilege of doing it. He rejoices even in the utmost stress of his labor, "as a strong man to run his course." In the joy of labor he is unconsciously entering possibly into the joy of his Lord.

Ruskin illumines what I have been trying to say, in commenting upon the impressions he received in the presence of Paul Veronese's famous picture of Solomon and the Queen of Sheba:

The gallery windows being open, there came in with the warm air floating swells and falls of military music, from the courtyard before the Palace, which seemed to be more devotional, in their perfect art, time and discipline, than anything I remember of evangelical hymns. And as the perfect color and sounds gradually asserted their power on me, they seemed finally to fasten me in

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the old article of Jewish faith, that *things done delightfully and rightly were always done by the help and in the Spirit of God*.

Thomas Carlyle said of his father, James Carlyle:

Never, of all the men I have seen, has one come personally in my way in whom the endowment from nature and the arena from fortune were so utterly out of all proportion. I have said this often and partly know it. As a man of speculation—had culture ever unfolded him—he must have gone wild and desperate as Burns; but he was a man of conduct, and *work keeps all right*. What strange shapeable creatures we are!¹

Never be idle [said Jeremy Taylor], but fill up all the spaces of thy time with a severe and useful employment; for lust easily creeps in at these emptinesses where the soul is unemployed and the body is at ease; for no easy, healthful, idle person was ever chaste if he could be tempted; but of all employments, *bodily labor is the most useful and of the greatest benefit for driving away the devil*.

It was a custom of the Jews that all boys should learn a trade. Rabbi Judah saith: "He

¹ Reminiscences of Carlyle, Vol. I, p. 19.

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that teacheth not his son a trade doth the same as if he taught him to be a thief." Rabbi Gamaliel saith: "He that hath a trade is like a vineyard that is fenced."

It has also been the habit of the present imperial dynasty of Germany to require their male offspring at least to master some wage-earning profession as an essential part of their education.

Adam Smith has given a breadth to the Doctrine of Use which comprehends the order, duty, and prosperity of nations as well as of individuals.

It deserves to be remarked [he says] that it is perhaps in the progressive state, while society is advancing to the further acquisition, rather than when it has acquired its full complement of riches, that the condition of the laboring poor of the great body of the people seems to be the happiest and the most comfortable one. It is hard in the stationary, and miserable in the declining, state. This progressive state is in reality the cheerful and the hearty state to all the different orders of the society. *The stationary is dull, the declining melancholy.*

The Golden Sentences here selected from the writings of the famous Swedish philosopher have

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a searching and inquisitorial character which seems to bear a special message to the Christian nations of this generation.

Who can read and meditate them without pausing to inquire whether the habits of life prevailing in modern society are as useful as they might be; whether any and how much of its energy, instead of being utilized, is not running to waste; and whether that waste does not involve a loss not only of material but of spiritual values that can never be recovered?

I have already alluded to the pride and pleasure an expert in any department of useful industry has in his work, and how in his desire to make it as perfect as possible he loses sight entirely of any other—especially of any meaner—motive. His heart is literally in his work. This is as true of a man who is guiding a plough as of the man who is thundering in the Senate. When thus employed, the humblest as well as the most exalted artisan is thinking no evil. It is the class of people who do most skillfully whatever useful work they find themselves best qualified for, no matter what its social grade, that are not only the most contented, the best husbands, wives, and

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parents, but also in emergencies the most firm and reliable, of any class in any nation. No one can thoughtfully read the history of our Republic and need farther proof of this statement. And one, if not the chief, reason of this is that their minds are pretty constantly and earnestly employed in work that commends itself by its usefulness to them, their families, and their neighbors.

I confidently refer any of whatever social class who doubt either of these statements to the lessons presented in the following pages. They were never so adequately or impressively expounded as in the several writings from which the following are but extracts. I can conceive of no person reading them without a new sense of responsibility for what he may be doing or leaving undone, or without experiencing a more perfect consciousness that he is either drawing nearer to or receding from the Divine Presence, as he appropriates or neglects their teachings.



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THE USEFUL LIFE

USE THE END OF CREATION

THE unity of God may be inferred from the creation of the universe, since the universe being a coherent and uniform work, from first to last, depends upon God, as the body depends upon the soul. The universe is so created, that God may be everywhere present therein, and keep the whole, with all its parts, under his government and observation, and may thus maintain it in perpetual unity, which is to preserve it. It is for this reason that Jehovah God declares that he is "the First and the Last, the Beginning and the End, the Alpha and the Omega" (Isaiah xlv. 6; Rev. i. 8, 17); and in another place, "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself" (Isaiah xlv. 24). This great system, which we call the universe, is a coherent and uniform work, from first to last, by reason that

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God intended but this one end in its creation,—to form an angelic heaven from the human race; and all things whereof the world consists are means to promote this end; for the desire of any end implies also a desire of the means requisite for its promotion. If, therefore, we regard the world as a work containing means adapted to such an end, we may also regard the universe of creation as a coherent and uniform work, and may perceive that it is a complex of Uses, in successive order, for the service of the human race, out of which is formed the angelic heaven. For the divine love cannot design any other end than the eternal happiness of men, by a communication of itself; and the divine wisdom cannot produce any thing but Uses, as means for the promotion of that end. By contemplating the world, according to this enlarged and universal idea, every wise man may discern that the Creator of the universe is one, and that his essence is love and wisdom; of consequence, there is not a single thing existing in the world but that contains some hidden Use more or less remote, for the service of man. While people consider only particular parts of the creation and do not take a view of the whole in its connected series as consisting of ends, mediate causes, and effects; or while they do not refer creation to its true source, as an effect derived from the divine love, by means of the divine wisdom, it is impossible they should see that the universe is the workmanship of one God, and that *he has his abode in the Uses of every particular thing, being the end for which it was created.* For whatever is in the end is also in the means conducive thereto, inasmuch as the end itself is in all the means, acting in them, and producing its own

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ultimate purposes. While men consider the universe, not as the workmanship of God, and the habitation of his love and wisdom, but as the workmanship of nature, and the habitation of the sun's light and heat alone, they close up the superior parts of their minds against the admission of God, and open the inferior parts thereof for the admission of Satan, whereby they divest themselves of the nature of men, and acquire the nature of beasts, not only believing, but actually making, themselves like unto them; for they become foxes in cunning, wolves in fierceness, leopards in treachery, tigers in cruelty, and crocodiles, serpents, owls, and bats, as to the respective natures of those animals. In the spiritual world such persons appear also, at a distance, in the proper shapes of such beasts as they represent in disposition; for it is their love of evil which thus represents itself. T. 13.

THE THREE LOVES OF MAN

THERE are three universal loves, the love of heaven, the love of the world, and the love of self. By the love of heaven is meant love to the Lord and also love toward the neighbour; and because each of these regards Use as the end, they may be called the love of Uses. The love of the world is not merely the love of wealth and property, but also of all that the world affords, and of all that delights the senses of the body; as beauty delights the eye, harmony the ear, fragrance the nostrils, delicacies the tongue, softness the skin; also becoming dress, convenient habitations, society, thus all the enjoyments coming from these and many other things.

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The love of self is not merely the love of honour, glory, fame, and eminence, but also the love of meriting and soliciting office, and so of reigning over others. Charity has something in common with each of these three loves, because, viewed in itself, it is the love of Uses; for charity wishes to do good to the neighbour (and good is the same as Use), and from these loves every one regards Uses as his ends; the love of heaven regards spiritual Uses; the love of the world natural Uses, which may be called civil, and the love of self corporeal Uses, which may be called domestic, done for one's self and his own. T. 394.

HOW THESE THREE LOVES PERFECT OR PERVERT MAN

THESE three loves, when rightly subordinated, perfect man; but when they are not rightly subordinated, they pervert and invest him. . . . These three loves, in relation to each other, are like the three regions of the body, the highest of which is the head, the middle is the chest, with the abdomen, while the knees, the feet, and their soles make the third. When the love of heaven makes the head, the love of the world the chest and the abdomen, and the love of self the feet with their soles, then man is in a perfect state according to creation; because the two lower loves then subserve the highest, as the body and all its parts subserve the head. When, therefore, the love of heaven makes the head, it flows into the love of the world which chiefly is the love of riches, and by means of these it performs Uses; and through this love it flows mediately into the love of self, which is chiefly a love of dignities, and it per-

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forms Uses by means of these. Thus those three loves breathe out Uses from the influx of one into another. Who does not comprehend that when a man wishes to perform Uses from spiritual love (which is from the Lord and is what is meant by the love of heaven), his natural man performs them by means of his riches and his other goods, and his sensual man in his own function, and that it is his honour to produce them? Who also does not comprehend that all the works which a man does with the body are done according to the state of his mind in his head, and that if the mind is in the love of Uses, the body by means of its members effects them? . . . No man of sound reason can condemn riches, for they are in the general body like the blood in a man; nor can he condemn the honours attached to office, for they are the hands of a king and the pillars of society, provided the natural and sensual loves of them are subordinated to spiritual love. T. 403.

But a man puts on an entirely different state if the love of the world or of riches makes the head, that is, if it is the reigning love; for then the love of heaven is exiled from the head and betakes itself to the body. . . . But the love of the world is in much variety, worse as it verges toward avarice; in this the love of heaven grows black; so, too, if it verges toward pride and eminence over others from the love of self. It is different if it tends to prodigality; it is less hurtful if it has in view as an end the splendours of the world, as palaces, decorations, magnificent clothing, servants, horses and chariots, with pompous display, and so on. The quality of any love is predicated according to the end which it regards and intends. T. 404.

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There is a love of ruling that comes from the love of the neighbour, and there is a love of ruling from the love of self. They who are in the love of ruling from the love of the neighbour, seek dominion to the end that they may perform Uses to the public and to private individuals; and to them, therefore, is also entrusted dominion in the heavens. Emperors, kings, and dukes, born and educated for positions of authority, if they humble themselves before God are sometimes less in that love than they who are of low origin, but from pride seek for places of pre-eminence. T. 405.

SPIRITUAL LIFE CONSISTS IN USES

GEN. XLVII. 13-16. Spiritual life consists in exercises according to truths, consequently in Uses; for they who are in spiritual life desire and seek after truths with a view to life, that is, that they may live according to them, and thus with a view to Uses; as far therefore as they can imbibe truths, according to which they are to effect Uses, so far are they in spiritual life, because they are so far in the light of intelligence and wisdom. A. C. 6119.

USE IS THE END OF MOST INTERIOR DELIGHTS

GEN. IX. 3. There is no pleasure existing in the body which does not exist and subsist from some interior affection; and there is no interior affection which does not exist and subsist from one still more interior, in which its Use and end. Man, during his life in the body,

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insensible to these interior delights which flow in order from what is inmost, many scarcely knowing that they exist, much less that all pleasure is thence derived. The soul is in the Uses and ends, but the body executes such Uses and ends. In like manner, all effects whatsoever are representative of the Uses which are their causes: and the Uses are representative of the ends which are their first principles. A. C. 994.

USE PRIOR TO FORM

GEN. 38. It appears as if the members and organs of the human body are before, and that their Uses are after, for they are first presented to the eye, and are also known before the Uses; nevertheless, the Use is prior to the members and organs, since these latter are from Uses, and thus formed according to Uses; yea, Use itself forms and adapts them to itself: unless this was the case, all and each of the things in man would never conspire so unanimously to one. The case is similar with good and truth; it appears as if truth was prior, whereas good is prior, being that which forms truths, and adapts them to itself; wherefore, truths considered in themselves are only goods formed, or forms of good; truths also in respect to good are as the viscera and fibres in the body in respect to Uses, good also viewed in itself is nothing but Use. A. C. 4936.

MAN WAS CREATED FOR USE

GEN. XLV. 19. Man ought to have a regard for his body, to nourish it, to clothe it, to let it enjoy the de-

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lights of the world; but all this, not for the sake of *the* body, but of the soul, in order that the soul, in a *sound* body, may act correspondently and rightly, and may use the body as an organ altogether obsequious to it. Thus the soul should be the end; but man should regard even the soul itself only as a mediate end, not for its own sake, but for the sake of the Uses it has to perform in each world; and when man regards Uses as an end, he regards the Lord as an end, for the Lord arranges both things for Uses, and uses them. A. C. 5949.

LOVE OF GOLD AND SILVER FOR USE ELEVATES

GEN. XXXIV. 13. They who love lucre and gain, for no other Use than for the mere sake of gold and silver, and place all the delight of their lives in the possession thereof, are in the outermost or lowest things, for the things which they love are altogether earthly; but they who love gold and silver for the sake of some Use, elevate themselves out of earthly things according to this Use. The Use itself which man loves, determines his life, and distinguishes him from others; an evil Use makes him infernal, a good Use makes him celestial: not indeed the Use of itself, but the love of the Use, for the life of every one is in his love. A. C. 4459.

LOVE INTENDS USE AND PRODUCES IT BY WISDOM

God before creation was Love itself and Wisdom itself, in their respective tendencies to effect Uses; for love and wisdom without Use, are merely volatile existences in the mind, which do really take wing and fly

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away, unless they be firmly fixed in Uses; and in that case they may be compared with birds which take their flight over an extensive ocean, but at last fall down through fatigue, and perish in the waters. Hence it appears that the universe was created by God for the existence of Uses, on which account it may with propriety be called a theatre of Uses; and since man is the principal end of creation, it follows of consequence that all and every thing was created for his sake, and therefore that all the properties of order, both in general and in particular, were collected into him, and concentrated in him, to the intent that God by him might effect primary Uses. Love and wisdom, without their attendant, Use, may be likened to the sun's heat and light, which, unless they operated upon men, animals, and vegetables, would be futile, but which become real by such influx and operation. There are three things which follow each other in order—end, cause, and effect; and it is well known in the learned world that the end is nothing unless it regard the efficient cause; and that the end, together with this cause, are nothing, unless they produce the effect. The end and the cause may indeed be abstractedly contemplated in the mind; but still it should be with a view to producing some effect, which the end intends, and the cause promotes. The case is similar with regard to love, wisdom, and Use: it is Use which love intends and produces by wisdom; and when Use is produced, love and wisdom acquire a real existence, and in this make for themselves a habitation and a seat; where they may be at rest as in their own house. So also it is with man, in whom the love and wisdom of God abide, while he is promoting Uses; and for the

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sake of promoting divine Uses he was created an image and likeness, that is, a form of divine order. T. 67—

LOVE OF SELF AND THE WORLD ARE EVILS, ONLY
TO BE REMOVED BY CONVERSION INTO
A LOVE OF USE

If good with its truth were infused before, or in a greater degree than evil and its falsity are removed, the man would recede from good and return to his evil, because evil would prevail; and that which prevails, conquers. While evil continues to prevail, good cannot be introduced into the inmost of the mind, because evil and good cannot exist together; and that which is only in the outer courts is removed by its enemy which is in the inner apartments, whereby there is a recession from good and a return to evil, which is the worst kind of profanation. Besides, the very delight of a man's life is to love himself and the world above all things; and this delight cannot be removed in a moment, but must be done successively. According to the proportion of this delight which remains in a man is the prevalence of evil; and this evil can be removed no otherwise than by making the love of self to become the love of Uses, and admitting the love of rule, not for the sake of self, but for the sake of being useful; for so Uses constitute the head, the love of self or the love of rule at first constituting the body under that head, and afterward the feet upon which he walks. . . . For this reason good cannot be introduced by the Lord before or in a greater degree than that in which evil is removed; and if it were

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infused sooner, or in greater quantity, the man would recede from good and return to his evil. D. P. 233.

THERE IS A CERTAIN IMAGE OF MAN IN ALL FORMS OF USES

ALL Uses from primaries to ultimates, and from ultimates to primaries, have relation to all things of man, and correspondence with them, and therefore a man is in a certain image a universe, and *vice versa*. The universe, viewed as to Use, is in image a man, as will be seen in the following article.

THERE IS A CERTAIN IMAGE OF INFINITE AND ETERNAL IN ALL FORMS OF USES

THE image of infinite in these forms appears from an endeavor and power of filling the spaces of the whole world, and of many worlds, *ad infinitum*: for one seed produces a tree, shrub, or plant, that fills its space; each tree, shrub, or plant, produces seeds, some, several thousands, which, being sown and growing, fill their spaces; and if each seed of theirs were to have so many new productions again and again, in the course of years the whole world would be filled; and if their productions were still to be continued, many worlds would be filled; and this *ad infinitum*: compute a thousand from one seed, and multiply thousands into tens of thousands, twenties of thousands, and hundreds of thousands, and you will see. The image of eternal is also similar in

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these forms, seeds being propagated from year to year, and their propagations never ceasing: they have not ceased hitherto from the creation of the world, nor will they cease to eternity. These two are manifest proofs and signs that all things in the universe were created by an infinite and eternal God. Besides these images of infinite and eternal, there is moreover an image of infinite and eternal in varieties, in that *there can never exist a substance, state, or thing in the created universe, the same with another*; neither in the atmospheres, nor in the earths, nor in the forms produced from them; consequently in none of the things which fill the universe, can any thing the same as another be produced to eternity: this is manifest in the variety of men's faces, no two are the same in the whole world, or can be to all eternity; consequently no two minds are the same, the face being the type of the mind.

USES THE MEDIATE ENDS FOR WHICH THE UNIVERSE WAS CREATED

THE end of the creation of the universe is, that the angelic heaven may exist; and as the angelic heaven is the end, so also is man, or the human race, because heaven consists of the human race. Hence all things which are created are mediate ends, and Uses in the order, degree, and respect, in which they have relation to man, and by man to the Lord.

Since the end of creation is the angelic heaven from the human race, consequently the human race itself, therefore all other created things are mediate ends which, as they have relation to man, respect these three

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things, his body, his rational principle, and his spiritual principle, for the sake of conjunction with the Lord. A man cannot be conjoined to the Lord unless he be spiritual; nor can he be spiritual unless he be rational: nor rational unless his body be in a sound state: these things are like a house, the body is like the foundation, the rational principle is like the superstructure, the spiritual principle like the things in the house, and conjunction with the Lord is like inhabitation. Hence it is evident in what order, degree, and respect Uses, which are the mediate ends of creation, have relation to man, namely, for sustaining his body, perfecting his rational principle, and receiving a spiritual principle from the Lord.

Uses for sustaining the body, respect its nourishment, clothing, habitation, recreation and delight, protection, and preservation of state. Uses created for the nourishment of the body are all things of the vegetable kingdom which are for meat and drink, as fruits, berries, seeds, pulse, and herbs; and all things of the animal kingdom which are eaten, as oxen, cows, calves, deer, sheep, kids, goats, lambs, and their milk; also fowls and fishes of many kinds. Uses created for the clothing of the body are also many things from these two kingdoms; in like manner Uses for habitation, and for recreation, delight, protection, and preservation of state, which are not enumerated because they are known, and therefore the recital of them would be mere waste of paper. There are indeed many things which are not used by man; but superfluity does not take away Use, but causes Uses to endure. There is also such a thing as abuse of Uses; but abuse does not take away Use,

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as the falsification of truth does not take away truth, except only in those who are guilty of it.

Uses for perfecting the rational principle are all things that teach those things now spoken of, and are called sciences and pursuits, which have relation to natural, economic, civil, and moral things, which are imbibed either from parents or masters, or from books, or from communication with others, or by reflection on what is thus imbibed. These perfect the rational principle in proportion as they are in a superior degree of Use, and they remain in proportion as they are applied to life. It would be tedious to enumerate these Uses, on account both of their abundance, and of their various respect to the common good.

Uses for receiving a spiritual principle from the Lord, are all things that belong to religion and thence to worship, consequently that teach the acknowledgment and knowledge of God, and the knowledge and acknowledgment of good and truth, and thereby eternal life; which, in like manner as other learning, are imbibed from parents, masters, preaching, and books, and especially by manner of life in conformity thereto; in the Christian world by doctrines and preaching from the Word, and by the Word from the Lord. These Uses in their extent may be described by things similar to those that describe bodily Uses, as nourishment, clothing, habitation, recreation and delight, protection and preservation of state, only making the application to the soul; nourishment to the goods of love, clothing to the truths of wisdom, habitation to heaven, recreation and delight to felicity of life and heavenly joy, protection to infesting evils, and preservation of state to

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eternal life. All these are given by the Lord, according to the acknowledgment that all things of the body are also from the Lord, and that a man is but a servant and steward appointed over the goods of his Lord.

GOOD IS USE

ALTHOUGH it is said that they are Uses, because through man they have relation to the Lord, still it cannot be said that they are Uses from man for the Lord's sake, but from the Lord for man's sake; because all Uses are infinitely one in the Lord, and none in man except from the Lord; a man cannot do good from himself, but from the Lord, and good is Use. The essence of spiritual love is to do good to others, not for the sake of self, but for the sake of others; infinitely more so is the essence of divine love. This is like the love of parents toward children, who do good to them out of love, not for their own sake, but for the sake of their children, as is manifest in the love of a mother toward her children. It is believed that the Lord, because he is to be adored, worshipped, and glorified, loves adoration, worship, and glory, for his own sake; but he loves them for man's sake, because man thereby comes into such a state, that the Divine can flow in and be perceived, for thereby man removes his proprium which prevents influx and reception: his proprium, which is the love of self, hardens his heart and shuts it. This is removed by the acknowledgment that from himself nothing is done but evil, and from the Lord nothing but good; hence comes a softening of the heart and humiliation, from which adoration and worship flow.

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Hence it follows, that the Use which the Lord performs to himself by man, is, that out of love he may be able to do good to man, and because this is his love, reception is the delight of his love. Let not any one therefore believe that the Lord is with those who only adore him, but that he is with those who do his commandments, consequently who perform Uses; with the latter he has his abode, but not with the former.

EVIL USES WERE NOT CREATED BY THE
LORD, BUT ARE FROM HELL

ALL goods which exist in act are called Uses, and all evils which exist in act are also called Uses, but the latter are called evil Uses, and the former good Uses. Now as all goods are from the Lord, and all evils from hell, it follows, that no other than good Uses were created by the Lord, and that evil Uses originated from hell. By Uses, which are treated of in particular in this article, we mean all things that appear on earth, as animals of all kinds and vegetables of all kinds; of both the latter and the former, those which furnish Use to man are from the Lord, and those which do hurt to man are from hell. In like manner by Uses from the Lord we mean all things that perfect man's rational, and cause him to receive a spiritual principle from the Lord; but by evil Uses, all things that destroy the rational principle, and prevent man from becoming spiritual. The things that do hurt to man are called Uses, because they are of Use to the wicked to do evil, and because they contribute to absorb malignities, and thus also as remedies. Use is applied in both senses,

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like love; for we speak of good love and evil love, and love calls all that Use which is done by itself. . . .

WHAT IS MEANT BY EVIL USES ON EARTH

EVIL Uses on earth mean all noxious things in both the animal and vegetable kingdoms, and also in the mineral kingdom. It would be tedious to enumerate all the noxious things in these kingdoms; for this would be to heap up names, which, without indication of the noxious effect that each kind produces, does not promote the Use which this work intends. For the sake of science it is sufficient here to name some particulars. Such in the animal kingdom are poisonous serpents, scorpions, crocodiles, dragons, horned-owls, screech-owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites, in a word, those that consume grasses, leaves, fruits, seeds, meat, and drink, and are noxious to beasts and men. In the vegetable kingdom they are all malignant, virulent, and poisonous herbs; and pulse and shrubs of the same kind; in the mineral kingdom all poisonous earths. These few particulars may shew what is meant by evil Uses on earth; evil Uses are all things that are opposite to good Uses, concerning which see the preceding article.

ALL THINGS THAT ARE EVIL USES ARE IN HELL, AND ALL THAT ARE GOOD USES IN HEAVEN

BEFORE it can be seen that all evil Uses that exist on earth are from hell, and not from the Lord, something must be premised concerning heaven and hell. Unless

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this be known, evil Uses as well as good may be attributed to the Lord, and supposed to exist together from the creation, or they may be attributed to nature, and their origin to the sun of nature. A man cannot be delivered from these two errors, unless he knows, that nothing whatever exists in the natural world that does not derive its cause and origin from the spiritual world, and that the good is from the Lord, and the evil from the devil, that is, from hell. By the spiritual world is meant both heaven and hell. In heaven appear all those things that are good Uses (mentioned in the preceding article); in hell all that are evil Uses (mentioned above, where they are enumerated); wild beasts of all kinds, as serpents, scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, owls of different kinds, bats, rats and mice, frogs, locusts, spiders, and noxious insects of many kinds: hemlock and aconite, and all kinds of poison, as well in herbs as in earths; in a word, all things that do hurt and kill men; such things in the hells appear to the life, just like those on the earth and in it. It is said that they appear there, but still they are not there as on earth, for they are mere correspondences of the lusts that spring from evil loves, and present themselves before others in such forms. Since there are such things in hell, therefore they also abound in foul smells, cadaverous, stercoraceous, urinous, and putrid, with which the diabolical spirits there are delighted, as animals are delighted with rank-smelling things. Hence it may appear, that similar things in the natural world did not derive their origin from the Lord, and were not created from the beginning, and did not originate from nature by her sun, but that they are from hell; that

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they are not from nature by her sun is evident, because what is spiritual flows into what is natural, and not *vice versa*: and that they are not from the Lord is also evident, because hell is not from him, and therefore nothing in hell that corresponds to the evils of its inhabitants. D. L. 317-339.

CONJUGIAL LOVE THE COMPLEX OF ALL LOVES

ALL pleasures whatever, which are felt by man, are of his love; the love by them manifests itself, yea, exists and lives; that the pleasures are exalted in the same degree as the love is exalted, and also as the incidental affections touch the ruling love more nearly, is known. Now, as conjugal love is the fundamental love of all good loves, and as it is inscribed on the most minute particulars of man, it follows that its pleasures exceed the pleasures of all other loves, and also that it makes other loves pleasant, according to its presence, and conjunction with them; for it expands the inmost of the mind, and at the same time the inmost of the body, as the delightful current of its fountain flows through and opens them. All pleasures, from first to last, are gathered into this love, because of the superior excellence of its Use above all others; for its Use is the propagation of the human race, and thence of the angelic heaven; and because this Use was the end of ends of creation, it follows that all the blessedness, happiness, gladnesses, gratifications, and pleasures, which by the Lord the Creator could possibly be conferred on man, are gathered into this his love. That pleasures follow Use, and are in man according to the love of it, is manifest

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from the pleasures of the five senses—sight, hearing, smell, taste, and touch; each of these has pleasures with variations according to their specific Uses; what, then, must be that belonging to the sense of conjugal love, whose Use is the complex of all other Uses? C. L. 68.

THE LORD'S KINGDOM IS NOTHING ELSE THAN THE KINGDOM OF ENDS AND USES

WHEREFORE, also, the angels who are present with man attend to nothing else but to ends and Uses, and extract nothing else from his thoughts: paying no regard to other matters, which are things ideal and material, as being far beneath their sphere. A. C. 1645, M. R.

A LIFE OF PLEASURE CONTRASTED WITH A LIFE OF USE

THERE are some persons who live, not for the sake of any Use they may be to their country, or to the societies of which it consists, but for the sake of living to themselves, perceiving no delight in offices, but only in being honoured and paid court to, (for the sake of which end also they endeavour to get appointed to offices,) and also in eating, drinking, playing, and conversing, for no other end than that of pleasure: such, in the other life, cannot have any thing in common with good spirits, still less with angels; for with these Use constitutes delight, and the quantity and quality of their delight also is according to Uses: for the Lord's kingdom is a kingdom of Uses, and if in an earthly kingdom every one is estimated and honoured according to the Use he performs, how much more so in a heavenly kingdom! A—C. 5395, M. R.

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TO KNOW YOUR MOTIVES OF ACTION STUDY YOUR DELIGHTS

GEN. XXIX. 9-11. If any one is desirous to know the ends by which he is influenced, let him attend only to the delight which he perceives in himself arising from praise and self-glory, and then to the delight which he perceives arising from Use separate from self; if he perceives this latter delight, he is then in genuine affection. A. C. 3796.

ACTIVITY, NOT IDLENESS, BLESSES

GEN. XL. 20. The delight derived from good, and the pleasantness from truth, which constitute the blessedness in heaven, do not consist in idleness, but in activity; for what is delightful and pleasant in idleness becomes undelightful and unpleasant; but what is delightful and pleasant in activity remains and continually elevates, and constitutes blessedness. With those who are in heaven, activity consists in performing Uses, which to them is the delight derived from good, and in relishing truths with a view to Uses, which is the pleasantness derived from truth. A. C. 6410.

THE PRINCIPAL CAUSE AND THE INSTRUMENTAL CAUSE ACT AS ONE

It is an eternal truth, that the Lord governs heaven and earth; also that no one lives from himself except the Lord, consequently that the all of life flows-in, good of

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life from the Lord, and evil of life from hell; this is the faith of the heavens. When man is in this faith, in which he may be when in good, then evil cannot be affixed and appropriated to him, because he knows that it is not from himself, but from hell. When man is in this state, he can have peace, for then he will trust solely in the Lord; neither can peace be given to others than to those who are in this faith grounded in charity; for others are continually a prey to solitudes and lusts, whence come anxieties. Spirits aspiring to govern themselves, suppose that this would be to lose their freedom of will; consequently all delight, and all life's sweetness. This they say and suppose, because they do not know how the case really is; for the man who is led by the Lord is in essential freedom, and thereby in essential delight and blessedness; goods and truths are appropriated to him, an affection and desire of doing good is given to him, and then nothing is more happy to him than to perform Uses; the perception and sensation of good, together with intelligence and wisdom, are also given him; and all these things are as his own; for in this case he is a recipient of the Lord's life. It is known in the learned world, that the principal cause and the instrumental act together as one cause; man, inasmuch as he is a form recipient of the Lord's life, is an instrumental cause, but life from the Lord is the principal cause; this latter life is felt in the instrumental as its own, when yet it is not so. A. C. 6325, M. R.

ALL THE ENDS OF CREATION ARE USES

ALL things which have hitherto been spoken of, as the sun, the atmospheres, and earths, are only means to ends :

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the ends of creation are the things produced by the Lord as a sun, through the atmospheres, from the earths, and these ends are called Uses; they embrace, in their whole extent, all things of the vegetable kingdom, all things of the animal kingdom, and at length the human race, and by the human race the angelic heaven. These are called Uses, because they are recipients of divine love and divine wisdom; also because they look to God, their Creator, and thereby conjoin him to his great work, and by this conjunction cause themselves to subsist from him as they existed. We say that they look to God, their Creator, and conjoin him to his great work, but this is spoken from appearance: the meaning is, that God the Creator causes them to look, and conjoin themselves as of themselves. D. L.

ALL USES ARE WORKS AND THE DELIGHT OF THE ANGELS

GEN. XLVII. 2-6. All the goods, which are called goods of charity, are nothing but Uses, and Uses are nothing but works toward our neighbour, our country, the church, and the Lord's kingdom; charity itself also, viewed in itself, does not become charity until it comes into act and becomes a work. For to love any one, and not to do him good when there is the power, is not to love; but to do him good when there is the power, is to love him; and in this case all things of charity toward him are contained inwardly in the deed or work itself. For works are the complex of all the things of charity and faith in man, and are what are called spiritual goods, and also become goods by exercises, that is, by Uses. As the angels in heaven are principled in

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good from the Lord, they desire nothing more than to perform Uses; these are the very delights of their life, and they also enjoy blessedness and happiness according to their Uses; which likewise the Lord teaches in Matthew, "The Son of Man shall come in the glory of his Father, with his angels, and then shall he render to every one *according to his works*," xvi. 27. In this passage, by works are not meant works as they appear in the external form, but as they are in the internal form, viz., according to the principle of charity contained in them; this is the only view which the angels have of works. A. C. 6073.

NO PERSON NOR THING THAT DOES NOT PERFORM USES

THE kingdom of the Lord, which is not only over heaven, but also over hell, is a kingdom of Uses; and the Providence of the Lord is, that there should not be any person or any thing, from and by which Use is not performed. D. P.

IN HEAVEN EVERY DELIGHT IS OF USE AND ACCORDING TO USE

ALL the delights of heaven are conjoined with and are in Uses, because Uses are the goods of love and charity in which the angels are; wherefore every one has delights such as the Uses are, and likewise in such a degree as is the affection of Use. That all the delights of heaven are delights of Use, may be manifest from comparison with the five senses of the body of man. There is given

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to every sense a delight according to its Use; to the sight its delight, to the hearing, the smell, the taste, and the touch, each its own delight; to the sight delight from beauty and forms, to the hearing from harmonious sounds, to the smell from pleasing odours, to the taste from fine flavours. The Uses which each of them perform are known to those who attend to such things, and more fully to those who are acquainted with correspondences. That the sight has such delight, is from the Use which it affords to the understanding, which is the internal sight; that the hearing has such delight, is from the Use which it affords both to the understanding and to the will, by hearkening; that the smell has such delight, is from the Use which it affords to the brain and also to the lungs; that the taste has such delight, is from the Use which it affords to the stomach, and thence to the whole body, by nourishing it. Conjugal delight, which is a purer and more exquisite delight of touch, is more excellent than all those, on account of its Use, which is the procreation of the human race, and thereby of angels of heaven. These delights are in those sensories from an influx of heaven, where every delight is of Use and according to Use. H. H. 402.

INFERNAL SPIRITS HAVE TO PERFORM USES

SUCH is the equilibrium of all and every thing in another life, that evil punishes itself, so that in evil is the punishment of evil. It is similar in respect to the false, which returns upon him who is principled therein, hence every one brings punishment and torment on himself,

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by casting himself into the midst of the diabolical crew, who act as the executioners. The Lord never sends any one into hell, but is desirous to bring all out of hell; still less does he induce torment; but since the evil spirit rushes into it himself, the Lord turns all punishment and torment to some good and Use. It would be impossible there should be any such thing as punishment, unless Use was the end aimed at by the Lord, for the Lord's kingdom is a kingdom of ends and Uses, but the Uses which the infernal spirits are able to promote, are most vile, and when they are exercised in promoting those Uses, they are not in so great a state of torment; but on the cessation of such Uses, they are cast again into hell. A. C. 696, M. R.

ANGELIC HAPPINESS IS IN USE, FROM USE, FOR USE

THE angelic life consists in Use, and in the *goods of charity*. For nothing is more delightful to the angels than to instruct and teach spirits coming from the world, —to serve mankind by inspiring them with what is good, and by restraining the evil spirits attendant on them from passing their proper bounds,—to raise up the dead to eternal life, and afterwards, if their souls be of such a quality as to render it possible, to introduce them into heaven. In the performance of these offices they perceive an indescribable degree of delight. Thus they are images of the Lord, for they love their neighbour more than themselves, and where this feeling exists, there is heaven. Angelic happiness then is *in Use, from Use, and according to Use*; or, in other words, it is according to the goods of love and charity. Those who

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entertained the idea, that heavenly joy consists in indolence and in indolently quaffing eternal delight, were, for the purpose of making them ashamed of their opinions, led to perceive the nature of such life. And they perceived that it is most thoroughly sorrowful; for being destructive of every delight, it soon becomes irksome and disgusting. A. C. 452, 453, 454, M. R.

HEAVENLY LOVE AND SELF-LOVE CONTRASTED

From a comparison of self-love with heavenly love, its quality may be made manifest. Heavenly love consists in loving Uses for the sake of Uses, or goods for the sake of goods, which a man performs for the church, for his country, for human society, and for a fellow-citizen; for this is to love God and to love the neighbour, because all Uses and all goods are from God, and are likewise the neighbour who is to be loved. But he who loves them for the sake of himself, loves them no otherwise than as serving attendants, because they serve himself. Hence it follows that he who is in self-love, wills that the church, his country, human societies, and his fellow-citizens should serve him, and not he them, for he places himself above them, and them below himself. Hence it is that so far as any one is in self-love, so far he removes himself from heaven, because from heavenly love. H. H. 557.

The end for the sake of which wealth is sought, is called its Use, and it is the end or Use from which the love has its quality; for the love is of such a quality as is the end regarded, and all other things only serve it as means. H. H. 565.

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JOYS OF HEAVEN FROM CONJUNCTION OF LOVE AND WISDOM

THE joys of heaven and eternal happiness are not places, but states of the life of man (*homo*), and a state of heavenly life is from love and wisdom; and because Use is the continent of these two, therefore a state of heavenly life is from the conjunction of love and wisdom in Use. It is the same thing if we say charity, faith, and good works, inasmuch as charity is love, faith is truth from which is wisdom, and good works are Uses. C. L. 10.

ETERNAL REST NOT IDLENESS

ETERNAL rest is not idleness, since from idleness is languor, torpor, stupor, and deep sleep of the mind, and thence of the whole body, and these are death and not life, and still less eternal life in which the angels of heaven are; wherefore eternal rest is a rest which dispels these, and causes man to live; and this is nothing else but such as elevates the mind; it is therefore some study and work by which the mind is excited, vivified, and delighted; and this is done according to the Use, *from which, in which, and to which it operates*; hence it is, that the entire heaven is regarded by the Lord as containing Uses; and every angel is an angel according to Use; the pleasure of Use carries him on, as a favourable stream does a ship, and causes him to be in eternal peace, and in the rest of peace; thus is understood eternal rest from labours. That an angel is alive ac

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According to the application of the mind from Use, is clearly manifest from this, that every one has conjugal love with its ability, potency, and delights, according to his application to the genuine Use in which he is. C. L. 207.

WHAT IS HEAVENLY JOY?

WHAT then is heavenly joy? It is the delight of doing something useful to ourselves and others, and the delight of Use derives its essence from love, and its existence from wisdom; the delight of Use arising from love, through wisdom, is the life and soul of all heavenly joys. In the heavens there are most joyful consociations, which exhilarate the minds (*mentes*) of the angels, delight their souls (*animi*), fill their bosoms with pleasure, and recreate their bodies; but not until they have performed Uses in their functions and employments; from these Uses is the soul or life of all their joys and delights; and if this soul or life be taken away, accessory joys gradually become no joys, exciting first of all indifference, then disgust, and lastly sorrow and anxiety. C. L. 58.

USE QUALIFIES TRUTH

INSTRUCTIONS in the heavens differ from instructions on earth in this, that knowledges are not committed to the memory, but to the life; for the memory of spirits is in their life, inasmuch as they receive and imbibe all things which are in agreement with their life, and do not receive, still less imbibe, those things which are not in

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agreement; for spirits are affections, and thence in a human form similar to their affections. This being the case with them, the affection of truth is continually inspired for the sake of the Uses of life; for the Lord provides that every one may love the Uses suited to his genius, which love is also exalted by the hope of becoming an angel. And whereas all the Uses of heaven have reference to the common Use, which is for the Lord's kingdom, this kingdom being their country, and whereas all special and particular Uses are excellent in proportion as they more nearly and more fully regard that common Use, therefore all special and particular Uses, which are innumerable, are good and heavenly. With every one therefore the affection of truth is conjoined with the affection of Use, insomuch that they act as one; truth is thus implanted in Use, so that the truths which they learn are truths of Use. Thus angelic spirits are instructed and prepared for heaven. The affection of truth suitable for Use is insinuated by various means, most of which are unknown in the world; chiefly by representatives of Uses, which in the spiritual world are exhibited by a thousand methods, and with such delights and pleasures that they penetrate the spirit, from the interiors which are of his mind to the exteriors which are of his body, and thus affect the whole. Hence the spirit becomes as it were his own Use; and so when he comes into his own society, into which he is initiated by instruction, he is in his own life when in his own Use. From these things it may be manifest that knowledges, which are external truths, do not introduce any one into heaven, but the life itself, which is the life of Use, implanted by knowledges. H. H. 517.

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MAN A FORM OF ALL USES

EVERY one, who thinks with any enlightenment, may see, that love has for end and intends Use, and produces Use by wisdom. Love of itself cannot produce any Use, but by means of wisdom. What, indeed, is love, unless there be something that is loved? This something is Use; and as Use is what is loved, and it is produced by wisdom, it follows that Use is the continent of wisdom and love. These three, love, wisdom, and Use, follow in order according to the degrees of altitude, and the ultimate degree is the complex, continent, and basis of the prior degrees. Hence it may appear, that these three, the Divine of love, the Divine of wisdom, and the Divine of Use, are in the Lord, and that in essence they are the Lord.

That man considered as to exteriors and interiors is a form of all Uses, and that all Uses in the created universe correspond to those Uses, will be fully shown in what follows: it is merely mentioned here, in order to shew, that God as a Man is the essential form of all Uses,—the form from which all the Uses in the created universe derive their origin; and that the created universe, viewed as to Uses, is an image of God. Those things that are from God-Man, that is, from the Lord, by creation in order are called Uses; but not those that are from man's proprium, for that proprium is hell, and those things that are from it are contrary to order. D. L. 297, 298.

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THE GOOD OF A MAN'S LOVE CHOOSES THE TRUTHS OF HIS FAITH

GEN. XXVII. 1-8. From these considerations it may be manifest how the case is with the truths of faith and with the goods of love appertaining to the man who is regenerating, namely, that the good which is of love chooses to itself suitable truths of faith, and by them perfects itself, and thus that the good of love is in the first place, and the truths of faith in the second. The scientifics or knowledges of good and truth in the memory of the external man, after that they have performed the above Use, as it were vanish away from that memory. In this respect they are like those principles of instruction which have served man from infancy, as means of perfecting his moral and civil life, and which, after they have performed that Use, and man has thence derived life, perish from the memory, and remain only as to exercise or Use. Thus man learns to speak, learns to think, learns to discern and judge, learns to converse morally, and to behave himself decently; in a word, learns languages, manners, intelligence and wisdom. The scientifics, which served for those Uses, are signified by ashes, which are to be removed; and the knowledges of truth and of good, by which man receives spiritual life, after that they have served for Use, that is, have imbued life, are signified by the ashes of the altar, which are also to be removed. A. C. 9723.

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THE USE DETERMINES THE QUALITY OF THE AFFECTION

GEN. XXIV. 12-14. The good of affection is like ground, wherein truths as seeds are inseminated, but such as the ground is, that is, such as the affection is, such is the produce of what is inseminated; the end or Use dictates what is the quality of the ground, or what the quality of the affection, consequently what is the quality of the produce of what is inseminated; or if you would rather express it thus, love itself dictates, for love is to all both end and Use, inasmuch as nothing is accounted as end and Use but what is loved.

Thus it is also with man about to be regenerated; his first affection of truth is very impure, for there is in it an affection of Use as an end for the sake of himself, for the sake of the world, for the sake of glory in heaven, and such like things, which respect himself, but not the community, the Lord's kingdom, and still less the Lord. Such an affection must needs precede; nevertheless it is successively purified by the Lord, till at length false and evil principles are removed and cast out as it were to the circumference; still they were subservient as means. A. C. 3089.

WHY FOOD IN A SPIRITUAL SENSE IS EVERY THING THAT IS OF USE

GEN. XLI. 23-26. "And let them gather all the food."

—This signifies all things which are of Use, as appears (1.) from the signification of "to gather," as denoting

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to bring together and preserve; and (2.) from the signification of "food," as denoting the things which are of Use. Food in the internal sense properly signifies the things which nourish the soul of man, that is, which nourish him after the life of the body; for he then lives a soul or spirit, and no longer has need of material food, as in the world, but of spiritual food, which is all that which is of Use, and which conduces to Use. What conduces to Use is to know what is good and true; what is of Use is to will and to do what is good and true; these are the things whereby the angels are nourished, and which are therefore called spiritual and celestial food. The mind of man, where his interior understanding and interior will, or his intentions or ends of life, are, is not nourished by any other food even while it lives in the body: material food does not penetrate there, but only to the things of the body which that food supports, to the end that the mind may enjoy its food when the body enjoys its, that is, that the man may have a sound mind in a sound body. That food or meat in the internal sense is every thing which is of Use, is evident from these words of the Lord: "Jesus said to his disciples, I have *meat to eat* which ye know not of: the disciples said one to another, Hath any one brought him to eat? Jesus saith unto them, *My meat is to do the will of him that sent me, and to finish his work,*" John iv. 32-34. And in another place: "*Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man will give unto you; for him hath God the Father sealed,*" John vi. 27. A. C. 5293.

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A PERSON IS OF HONOUR FROM HIS USE

As every one loves, esteems, and honours Use, so also he loves, esteems, and honours the person to whom that Use is adjoined; and likewise that the person is so far loved, esteemed, and honoured, as he does not ascribe the Use to himself, but to the Lord; for so far he is wise, and so far the Uses which he performs, he performs from good. Spiritual love, esteem, and honour, are nothing else than the love, esteem, and honour of Use in the person, and the honour of the person from the Use, and not of the Use from the person. He also who regards men from spiritual truth, regards them no otherwise; for he sees one man like to another, whether he be in great dignity or in little, with a difference only in wisdom; and wisdom is to love Use, thus the good of a fellow-citizen, of a society, of the country, and of the church. H. H. 390.

SUCH AS THE USE IS, SUCH IS THE GOOD

GEN. XXIV. 10. Common scientifics are not good in themselves, nor alive, but the affection thereof causes them to be good and to live, for in this case they have respect to Use; no one is affected with any scientific, or truth, except on account of Use, Use making it good; but such as the Use is, such is the good. A. C. 3049.

SCIENTIFICS AND KNOWLEDGES ARE OF NO AVAIL EXCEPT FOR USE

GEN. XVI. 16. It is to be observed, that the rational principle can never be conceived and born, or formed,

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without scientifics and knowledges: but those scientifics and knowledges ought to have Use for their end, and then they have life for their end, since all life has relation to Uses, as having relation to ends. Unless they are learned with a view to a life of Uses, they are of no importance, because they are of no Use. From scientifics and knowledges alone, without the life of Use, a rational principle is formed as above described, like a wild-ass, morose, contentious, having a parched and dry life, originating in a certain delight of truth defiled with self-love. But when they have Use for their end, they then receive life from Uses; nevertheless, the quality of their life is according to that of the Uses. They who learn knowledges in order to be perfected in the faith of love, (for true and real faith is love to the Lord and neighbourly love,) are in the Use of all Uses, and receive from the Lord spiritual and celestial life; and when they are in that life, they are in the faculty of perceiving all things which relate to the Lord's kingdom. All the angels are in such a life, and are, in consequence, in intelligence and wisdom. A. C. 1964.

It is not enough to be delighted with knowledges, because knowledges have respect to Uses, and Uses ought to be the end of knowledges; from knowledges alone no Use results to them, but to others with whom they are disposed to communicate their knowledges; and it is not expedient for any man who is willing to become wise, to stand still in knowledges alone, these being only instrumental causes, intended to be subservient to the investigation of Uses, which Uses ought to be Uses of life. A. C. 6815, M. R.

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GEN. II. 1-3. "The Lord said to him who went away and hid the talent in the earth, *Take ye the talent from him, and give to him that hath ten talents; for to every one that hath shall be given, that he may abound: and from him who hath not, shall be taken away even what he hath: but cast out the unprofitable servant into outer darkness,*" Matthew xxv. 25, 28, 29, 30. And Luke xix. 24, 25, 26. In like manner the same Evangelist, "*Whosoever hath, to him shall be given, that he may have abundantly, but whosoever hath not, even what he hath shall be taken away from him,*" xiii. 12. The reason is, because the knowledges of good and evil appertaining to the evil are applied to evil Uses; and the knowledges of good and truth appertaining to the good are applied to good Uses; the knowledges are the same, but application of Uses constitutes their quality with every one: they are in this respect like worldly riches, which with one are disposed of for good Uses, with another for evil Uses; hence riches with every one have a quality according to the quality of the Uses to which they are applied: from this consideration it is also evident that the same knowledges, like the same riches, which had appertained to the evil, may appertain to the good, and serve good Uses: from these considerations it may now be made manifest what is represented by the command, that the sons of Israel should borrow from the Egyptians vessels of silver and vessels of gold, and thus should rob and plunder them; such robbery or plunder would in no wise have been commanded by Jehovah, unless it had represented such things in the spiritual world; similar hereto is what is written in Isaiah, "At length the merchandise

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of Tyre, and her *meretricious hire*, shall be *honour to Jehovah*; it shall not be laid aside, neither shall it be withheld; but *her merchandise shall be for them that dwell before Jehovah, to eat, to satiate themselves, and for him that covereth himself with what is ancient,*" xxiii. 18, speaking of Tyre, by which are signified the knowledges of good and truth; merchandise and meretricious hire are knowledges applied to evil Uses; that they would be given to the good, who will apply them to good Uses, is signified by her merchandise being for them who dwell before Jehovah. A. C. 7770.

WORK MUST BE USE

GEN. XL. 16-19. The reason why work denotes Use is, because it is predicated of the will, or of the subjection of the sensual, subject to the will-part, and whatever is done thereby, and may be called work, must be Use: all works of charity are nothing else, for they are works from the will, which are Uses. A. C. 5078.

USES THE BONDS OF HUMAN SOCIETY AND THE DELIGHTS OF HEAVEN

MAN, when first created, was imbued with wisdom and its love, not for the sake of himself, but for the sake of its communication with others from himself; hence it is inscribed on the wisdom of the wise, that no one is wise, or lives for himself alone, but for others at the same time; thence is society, which otherwise could not be; to live for others is to perform Uses; Uses are the bonds of society, which are just as many as there are

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good Uses, and the number of Uses is infinite; there are spiritual Uses, which are of love to God, and of love toward our neighbour; there are moral and civil Uses, which are of the love of the society and state in which a man is, and of his fellow-citizens with whom he lives; there are natural Uses, which are of the love of the world and its necessities; and there are bodily Uses, which are of the love of self-preservation for the sake of superior Uses. All these Uses are inscribed on man, and follow in order one after another; and when they are together, one is in the other: they who are in the first Uses, which are spiritual, are in the succeeding ones also, and are wise; but they who are not in the first, and yet are in the second, and thereby in the succeeding ones, are not thus wise, but only appear to be so from external morality and civility; they who are neither in the first nor second, but only in the third and fourth, are not in the least wise, for they are satans, for they love only the world, and themselves from the world; but they who are only in the fourth, are of all least wise, for they are devils, because they live for themselves alone, and if for others, it is only for the sake of themselves. Moreover every love has its own pleasure, for by this love lives, and the pleasure of the love of Uses is heavenly pleasure, which enters succeeding pleasures in order, and according to the order of succession exalts them and makes them eternal. After this they enumerated the heavenly delights proceeding from the love of Use, and said that they are myriads of myriads. C. L. 18.

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LOVE AND WISDOM ONLY EXIST IN USE

THERE are three [things] which as one flow from the Lord into our minds; these three as one, or this trine, are love, wisdom, and Use; but love and wisdom do not exist unless ideally, when only in the affections and thoughts of the mind, but they exist in Use really, because they are simultaneously in act and bodily work; and where they exist really, there they also subsist; and because love and wisdom exist and subsist in Use, it is Use which affects us; and Use is faithfully, sincerely, and diligently to perform the works of one's function. The love of Use, and therefrom a fixed attention to Use, hold together the mind, so that it may not flow forth and dissipate itself, and wander about, and drink in all the lusts which flow in from the body and the world through the senses, with their allurements, by which the truths of religion and morality, with all their goods, are scattered to the winds; but a studious fixing of the mind upon Use holds and binds them together in Use, and disposes the mind into a form receptive of wisdom from those truths, and then it exterminates the sports and mockeries of falsities and vanities. C. L. 15.

ANGELS ARE FORMS OF THEIR USE

GEN. XXIII. 14-19. It is said in the church, that faith is from the Lord, but it is to be noted, that faith which is from charity is from the Lord, but not faith separate = from charity, for this faith is from the *proprium*. . . -

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The man who is affected with truths merely for the sake of the reputation of learning, that he may gain honour and wealth, and not for the sake of good Use of life, is in persuasive faith, which is from himself, not from the Lord. There are also theoretical truths of faith, and there are practical truths; he who respects the theoretical for the sake of the practical, and sees the former in the latter, and thus from both conjoined regards good Use of life, and is affected both with the former and with the latter for the sake of this end, he is in faith from the Lord; the reason is, because according to Use of life all things are formed; the truths of faith are those by which formation is effected. That this is the case, is very manifest from those who are in the other life; all, there, are reduced to the state of their good, or to the state of their evil, thus to the Use of their life, which was their end, that is, which they had loved above all things, and which hence had been the very delight of their life; to this all are reduced; the truths or falses, which had made one with that Use, remain, and also more are learnt, which conjoin themselves with the former, and complete the Use, and cause the Use to appear in its own essential form. Hence it is that spirits and angels are forms of their Use, evil spirits the forms of an evil Use, these are in hell; good spirits or angels the forms of good Use, these are in heaven; hence also it is, that spirits are instantly known as to their quality by their presence, the truths of faith being seen from the face and its beauty as to form, and the good itself, which is the Use, from the fire of love therein which vivifies the beauty, and also from the sphere which flows from them. A. C. 9297.

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USE RULES IN FORMS

WHEN he wills to do this or that, and to act thus or otherwise, and makes it the subject of his thought, then the organs move themselves agreeably thereto, thus according to the intention of the function or Use; for it is Use which rules in forms. Hence also it is manifest that before the organic forms of the body existed, Use was, and that Use produced and adapted them to itself, but not *vice versa*; but when the forms are produced, or the organs adapted, Uses thence proceed, and in this case it appears as if the forms or organs are prior to the Use, when yet it is not so; for Use flows in from the Lord, and this through heaven, according to the order and according to the form in which heaven is arranged by the Lord, thus according to correspondences. A. C. 4223, M. R.

LOVE, WISDOM, AND USE CANNOT BE SEPARATED

LOVE and wisdom without Use are not any thing, they are only ideal entities, nor do they become real until they are fixed in Use; for love, wisdom, and Use, are three things which cannot be separated; for if they are separated each is reduced to nothing; love is nothing without wisdom, but in wisdom it is formed for something, which something is Use, wherefore when love by wisdom is in Use, then it is something, yea, it then really is: they are exactly like end, cause, and effect; the end is not any thing unless it exists by the cause in the effect; and if any one of the three be destroyed, the whole is destroyed, and becomes as nothing. It is the same with

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charity, faith, and works; charity without faith is nothing, nor is faith any thing without charity, nor are charity and faith any thing without works, but in works they become something, the quality of which something is according to the Use of those works. It is the same with affection, thought, and operation; and also with will, understanding, and action. A. C. 875.

ALL CAUSES SPIRITUAL

WHAT is natural cannot possibly have existence, except from a cause prior to itself; this cause is of spiritual origin, and there is nothing natural which doth not thence derive the cause of its existence: natural forms are effects, nor can they appear as causes, still less as causes of causes, or principles, but they receive their forms according to their Use in the place where they are; still however the forms of effects represent the things appertaining to their causes; yea, these latter things represent those which appertain to their principles; thus all natural things represent the things appertaining to the spiritual, to which they correspond: and spiritual things also represent the things appertaining to the celestial, from which they are derived. A. C. 2991, M. R.

CELESTIAL THINGS OF GOOD, SPIRITUAL THINGS OF TRUTH

GEN. xxiv. 52-54. In the Lord's kingdom there are things celestial and things spiritual, and celestial things are of good, and spiritual things are of truth thence

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derived: there is nothing in the universe which has not relation to good and to truth; whatever appertains to Use and to life, has relation to good, but whatever appertains to doctrine and science, especially in things regarding Use and life, has relation to truth. A. C. §166.

LOVE AND WISDOM WITHOUT USE

Love and wisdom without Use are only ideas of abstract thought, which also, after some stay in the mind, pass on as winds; but those two are collected in Use, and there become one, which is called real; love cannot be easy unless it is doing, for love is the active itself of life; neither can wisdom exist and subsist unless when it is doing from love and with it, and to do is Use; wherefore we define Use, that it is to do good from love by means of wisdom; Use is good itself. Since those three, love, wisdom, and Use, flow into the souls of men, it may be evident whence it is that it is said, that every thing good is from God, for every thing done from love by means of wisdom is called good, and Use also is what is done. What is love without wisdom but something fatuous? and what is love with wisdom without Use but a breath? Indeed love and wisdom with Use not only make man, but also are man; yea, what perhaps ye will wonder at, they propagate man, for in the seed of the man is his soul in a perfect human form, covered with substances from the purest things of nature, out of which a body is formed in the womb of the mother; this Use is the supreme and ultimate Use of the \leq divine love by means of the divine wisdom. C. L. 183.

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SERVING THE LORD IS PERFORMING USES

GEN. IV. 21-23. The ground and reason why to serve the Lord denotes to perform Uses, is, because true worship consists in the performance of Uses, thus in exercises of charity: he who believes that the service of the Lord consists solely in frequenting the temple, in hearing preaching there, and in praying, and that this is sufficient, is much deceived; the real worship of the Lord consists in performing Uses; and Uses consist during man's life in the world, in every one discharging aright his function in his respective station, thus in serving his country, society, and his neighbour, from the heart, and in acting with sincerity in all his associations, and in performing duties prudently according to the quality of each; these Uses are principally the exercises of charity, and those whereby the Lord is principally worshipped; frequenting the temple, hearing sermons, and saying prayers are also necessary things, but without the above Uses they avail nothing, for they are not of the life, but teach what the quality of the life should be. The angels in heaven have all happiness from Uses, and according to Uses, insomuch that Uses are to them heaven. A. C. 9296.

USE IS RECOMPENSE

GEN. XLIX. 15. "*Whosoever of you willet to be chief shall be the servant of all; for the Son of Man came not to be ministered unto, but to minister,*" Mark x. 35 to 45. And that they who do good without a view to rec-

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ompense, have heaven, he teaches in Luke, "*Every one who exalteth himself shall be humbled, but he who humbleth himself shall be exalted.*" When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours, lest they also bid thee again, and *a recompense be made thee*: but when thou makest a feast, call the poor, the maimed, the halt, the blind, *then thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just,*" xiv. 11 to 14; the recompense in the resurrection of the just is internal happiness from doing well without recompense, which happiness they receive from the Lord when they perform Uses; and they who love to serve without recompense, in proportion as such love increases, are appointed to preside over more noble Uses, and actually become greater and more powerful than others. They who do good works with a view to recompense, say also, because they know from the Word, that they are willing to be the least in heaven, but at the time they think, by so saying, to become great; thus they are still influenced by the same end: but they who do good without recompense, do not actually think about being eminent, but only about being serviceable. A. C. 6393.

THE USE OF WEALTH AND HONOURS

THE Lord never withholds a man from seeking after honours and acquiring wealth, but from the cupidity of seeking after honours for the sake of eminence only, or for the sake of self; in like manner, from acquiring wealth for the sake of opulence only, or for the sake

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of the wealth; but when he withdraws a man from these, he introduces him into the love of Uses, that he may respect eminence, not for the sake of self, but for the sake of Uses, therefore, that it may be of Uses and thence of himself, and not first of himself and thence of Uses: the same is true in regard to opulence. That the Lord continually humbles the proud, and exalts the humble, he himself teaches in many places of the Word; and what he there teaches, that also is of his Divine Providence. D. P.

OFFICES AND HONOURS IN HEAVEN

ANGELS, when they are with men, as it were dwell in their affections, and are near a man so far as he is in good from truths, but are more remote in proportion as his life is distant from good. But all these functions of the angels are functions of the Lord, through the angels, for the angels discharge them, not from themselves, but from the Lord. Hence it is, that by angels, in the Word, in its internal sense are not understood angels, but something of the Lord; and hence it is that angels, in the Word, are called gods.

These functions of the angels are their general functions, but every one has his particular charge; for every general Use is composed of innumerable ones, which are called mediate, administering, subservient Uses. All and each are co-ordinated and sub-ordinated according to divine order, and taken together make and perfect the general Use, which is the general good.

In ecclesiastical affairs are those in heaven, who in the world loved the Word, and from desire sought for

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the truths there, not for the sake of honour or gain, but for the sake of Use of life, both for themselves and others. These, according to the love and desire of Use, are there in illustration and in the light of wisdom, into which also they come from the Word in the heavens, which is not natural as in the world, but spiritual. These perform the office of preachers, and there according to divine order those are in a superior place, who from illustration excel others in wisdom. In civil affairs are those who in the world loved their country and its general good in preference to their own, and did what is just and right from the love of what is just and right. As far as these from the desire of love investigated the laws of what is just, and thereby became intelligent, so far they are in the faculty of administering offices in heaven, and administer them in that place or degree in which their intelligence is: this also is then in an equal degree with the love of Use for the general good. Moreover, in heaven there are so many offices and so many administrations, and so many employments also, that they cannot be enumerated on account of their abundance; in the world there are comparatively few. All, how many soever there be, are in the delight of their work and labour from the love of Use, and no one from the love of self or of gain. Nor has any one the love of gain on account of life, because all the necessities of life are given to them gratuitously; they are housed gratuitously, they are clothed gratuitously, and they are fed gratuitously. Hence it is evident that those who have loved themselves and the world more than Use, have not any lot in heaven; for every one's own love or own affection remains with him

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after his life in the world, nor is it extirpated to eternity.
H. H. 392, 393, 394.

WHY THE WICKED ARE ADVANCED TO HONOURS AND WEALTH

THE reason why the wicked as well as the good are advanced to honours and promoted to wealth, is, because the wicked as well as the good perform Uses; but the wicked do so for the sake of the honour and interest of their own persons, and the good for the sake of the honour and interest of the thing itself. The latter respect the honour and interest of the thing itself as principal causes, and the honour and interest of their own persons as instrumental causes; but the wicked respect the honour and interest of their own persons as principal causes, and the honour and interest of the thing itself as instrumental causes. . . . Persons, indeed, who are in dignity in heaven, are in magnificence and glory, like that of kings upon earth; but yet they do not regard the dignity itself as any thing, but the Uses, in the exercise and administration of which they are engaged. They receive every one the honours of his dignity, but they do not attribute them to themselves, but to the Uses: and as all Uses are from the Lord, they attribute them to the Lord, from whom they are derived. Such therefore are spiritual dignities and riches, which are eternal. But it is otherwise with those to whom dignities and riches in this world were curses. These, since they attributed them to themselves, and not to Uses, and since they did not desire that Uses should govern them, but that they should gov-

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ern Uses, which they only regarded as such so far as they were subservient to their own honour and glory, are therefore in hell, where they are vile drudges in contempt and misery; for which reason, as these dignities and riches perish, they are called temporary and perishing. Concerning both the latter and the former the Lord teaches as follows: "Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." D. P. 217.

WHY SOME RICH ARE IN HELL

BUT contrary is the lot of the rich who have not believed in the Divine, and have rejected from their mind the things which are of heaven and the church; they are in hell, where are filth, misery, and want. Into such things riches are changed which are loved as an end; nor only riches, but also the Uses of them, which are either that they may live as they like and indulge in pleasures, and may be able to give up the mind more abundantly and freely to the commission of wickedness, or that they may rise above others, whom they despise. Such riches, and such Uses, because they have nothing spiritual in them, but only what is earthly, become filthy. They also become putrid as a body without a soul, and as moist ground without the light of heaven. These are they whom riches have seduced and withdrawn from heaven. H. H. 362.

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USES ARE SUBORDINATED ACCORDING TO DIVINE ORDER

ALL things in the heavens are instituted according to divine order, which is every where guarded by administrations executed by the angels; by the wiser, those things which are of the general good or Use, by the less wise, those which are of particular Use, and so forth. They are subordinated, just as in divine order Uses are subordinated. Hence also dignity is adjoined to every function, according to the dignity of the Use; but still an angel does not claim dignity to himself, but ascribes all to the Use; and because Use is the good which he performs, and all good is from the Lord, therefore he ascribes all to the Lord. For this reason, he who thinks of honour for himself and then for Use, and not for Use and then for himself, cannot perform any office in heaven, because he looks backward from the Lord, regarding himself in the first place, and Use in the second. When Use is mentioned, the Lord also is understood, because, as was said just above, Use is good, and good is from the Lord. H. H. 369.

DIGNITIES SUBSERVIENT TO USES, NOT USES TO DIGNITIES

DIGNITIES with their honours are natural and temporary, when a man has respect to himself personally in them, and not to the state and Uses; for then he cannot but think interiorly with himself, that the state is for the sake of him, and not he for the state. He is like a king who thinks that his kingdom and all the people

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in it are for him, and not he for the kingdom and the people of which it consists. But the same dignities with their honours are spiritual and eternal, when a man considers himself personally as subservient to the state and to Uses, and not them to him. If he does this, he is in the truth and in the essence of his dignity and honour, but if the other, in which he confirms himself, he is in fallacies, and no otherwise in conjunction with the Lord than as those who are in falsities and evils derived therefrom; for fallacies are falsities with which evils join themselves. D. P. 220.

RULERS WHO PERFORM USES WITHOUT LOVE TO THE NEIGHBOUR

Love shown toward a society is love toward our neighbour in greater fulness than when it is shown only toward a single or individual man, is evident from this circumstance, that dignities are assigned to governors in proportion to the number of societies subject to their government, and honours are annexed to them according to the extent of the Uses they perform. There are in the world superior and inferior offices, subordinate to each other, as their authority over societies is more or less universal, and he whose authority is most universal is called the king; and every one receives recompense, glory, and the love of the community, in proportion to the extent of his office, and the good Uses which he performs. It is possible however for governors here below to perform Uses, and to provide for the welfare of society, and yet to have no real love toward their neighbour; this is the case with those who, in the exercise

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of their public functions, regard only the world and themselves, and do good merely to appear good, or to deserve further distinction and pre-eminence. Such persons, although they are not discerned in this world, are yet discerned in heaven, where they are rejected from holding any office or dignity; while those who had done and promoted Uses from a principle of love toward their neighbour, are exalted as rulers over heavenly societies, and enjoy proportionable honour and magnificence: these, however, do not place their hearts and affections in honour and magnificence, but in the Uses which they are thus enabled to effect. T. 412.

THE LOVE OF DIGNITIES AND HONOURS FOR SELF AND FOR USE

THE love of dignities and honours for the sake of dignities and honours, is the love of self, properly the love of dominion arising from the love of self; and the love of riches and wealth, for the sake of riches and wealth, is the love of the world, properly the love of possessing the goods of others by any art whatever: but the love of dignities and riches for the sake of Uses, is the love of Uses, which is the same with the love of our neighbour; for that for the sake of which a man acts, is the end which he has in view, and is first or primary, while other things are means, and are secondary. With respect to the love of dignities and honours for their own sakes, which is the same with self-love, properly with the love of dominion from the love of self, it is the love of a man's proprium, and a man's proprium is all evil. Hence it is that a man is said to be born in all

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evil, and that his hereditary disposition is nothing but evil. A man's hereditary disposition is his proprium, in which he is, and into which he comes by self-love, principally by the love of dominion grounded in the love of self; for the man who is principled in that love, has respect to nothing but himself, and so immerses his thoughts and affections into his proprium. Hence it is that in the love of self there dwells a love of doing evil; the reason of which is, that the man does not love his neighbour, but himself only; and he who loves himself alone, sees others as without himself, or as vile, or of no account, and despises them in comparison with himself, whilst he makes light of doing them mischief. It is from this cause that he who is in the love of dominion from the love of self scruples not to defraud his neighbour, to commit adultery with his neighbour's wife, to slander him, to breathe revenge against him even unto death, to treat him cruelly, and the like. A man derives such evil dispositions from this circumstance, that the devil himself, with whom every one principled in self-love is conjoined, and by whom he is led, is nothing else than the love of dominion from the love of self; and he who is led of the devil, that is, of hell, is led into all the above evils, and is continually led by the delights of those evils. Hence it is, that all who are in hell have a desire to do mischief to every one; but those who are in heaven have a desire to do good to every one. With respect to dignities and riches, however, that are loved not for their own sake, but for the sake of Uses, such love is not the love of dignities and riches, but the love of Uses, to which dignities and riches are subservient as means; and this love is celestial: but of it more

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in what follows. *That those two loves are distinct from each other as heaven and hell*, is evident from what has now been said; to which I will add, that all those who are in the love of dominion from the love of self, whoever they be, whether great or small, are in hell as to their spirit; and that all who are in that love, are in the love of all evils, which if they do not commit, they still in their spirit think them allowable, and therefore do them in the body, when the consideration of dignity and honour, and the fear of the law, do not prevent. And what is more, the love of dominion from the love of self conceals deeply within it hatred against God, consequently against the divine things of the church, and especially against the Lord. If persons influenced by this love acknowledge a God, they do it only with their mouths; and if they acknowledge the divine things of the church, they do it only for fear of losing credit. The reason why this love inmosty conceals in it hatred against the Lord, is, because it is the inmost tendency of it to desire to be a god, for it worships and adores itself alone; hence it is, that if any one honours it so much as to say that it has divine wisdom, and is the deity of the world, it loves such a one in its heart. It is otherwise with the love of dignities and riches for the sake of Uses; for this love is celestial, because, as has been observed, it is the same with the love of our neighbour. By Uses are meant goods, and therefore by performing Uses, is meant doing good; and by doing Uses or good, is meant serving others and ministering to them. Those who do so, although they are in dignity and opulence, yet respect such dignity and opulence only as means of performing Uses, consequently of serving

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and ministering. These are those who are meant by these words of the Lord: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. xx. 26, 27). These also are those to whom dominion in heaven is entrusted by the Lord; for to them dominion is the means of performing Uses, or doing good, consequently of serving; and when Uses or good are the ends, or objects of the love, then it is not they who have dominion, but the Lord, for all good is from him. *That the difference between them is difficult to be known*, is, because most of those who are in dignity and opulence also perform Uses; but it is not known whether they perform them for the sake of themselves, or for the sake of the Uses; and the less so, because in the love of self and of the world, there is more of the fire and ardour of performing Uses than in those who are not in the love of self and the world. The former, however, perform Uses for the sake of fame or interest, therefore for the sake of themselves; but those who perform Uses for the sake of Uses, or good for the sake of good, do not perform them from themselves, but from the Lord. The difference between them is difficult to be known by a man, because he does not know whether he is led by the devil or the Lord. He who is led by the devil, performs Uses for the sake of himself and the world; but he who is led by the Lord, does it for the sake of the Lord and of heaven; and all those perform Uses from the Lord who shun evils as sins, while all those perform Uses from the devil who do not shun evils as sins; for evil is the devil, and Use or good is the Lord.

A. C.

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THE DELIGHT OF BEING USEFUL

HEAVENLY joy consists in the delight of doing something that is useful to ourselves and others; which delight derives its essence from love and its existence from wisdom. The delight of being useful, originating in love, and operating by wisdom, is the very soul and life of all heavenly joys. In the heavens there are frequent occasions of cheerful intercourse and conversation, whereby the minds (*mentes*) of the angels are exhilarated, their minds (*animi*) entertained, their bosoms delighted, and their bodies refreshed; but such occasions do not occur, till they have fulfilled their appointed Uses in the discharge of their respective business and duties. It is this fulfilling of Uses that gives soul and life to all their delights and entertainments; and if this soul and life be taken away, the contributory joys gradually cease, first exciting indifference, then disgust, and lastly sorrow and anxiety. M. 5.

PARADISIACAL DELIGHTS

HEAVENLY joy and eternal happiness thence derived do not consist in external paradisiacal delights, unless they are also attended with internal. External paradisiacal delights reach only the senses of the body; but internal paradisiacal delights reach the affections of the soul; and the former without the latter are devoid of all heavenly life, because they are devoid of soul; and every delight without its corresponding soul, continually grows more and more languid and dull, and fatigues the mind

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more than labour. There are in every part of heaven paradisiacal gardens, in which the angels find much joy; and so far as it is attended with a delight of the soul, the joy is real and true. The delight of the soul is derived from love and wisdom proceeding from the Lord; and as love is operative, and that by means of wisdom, therefore they are both fixed together in the effect of such operation; which effect is Use. This delight enters into the soul by influx from the Lord, and descends through the superior and inferior regions of the mind into all the senses of the body, and in them is full and complete; becoming hereby a true joy, and partaking of an eternal nature from the eternal fountain whence it proceeds. You have just now seen a paradisiacal garden; and I can assure you that there is not a single thing therein, even the smallest leaf, which does not exist from the marriage of love and wisdom in Use; wherefore if a man be in this marriage, he is in a celestial paradise, and therefore in heaven. M. 8.

HEAVENLY JOYS FROM STATE, NOT PLACE

THE joys of heaven and eternal happiness arise not from the place, but from the state of the man's life; and a state of heavenly life is derived from love and wisdom; and since it is Use which contains love and wisdom, and in which they are fixed and subsist, therefore a state of heavenly life is derived from the conjunction of love and wisdom in Use. It amounts to the same if we call them charity, faith, and good works; for charity is love, faith is truth whence wisdom is derived, and good works are Uses. Moreover in our spiri-

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tual world there are places as in the natural world; otherwise there could be no habitations and distinct abodes; nevertheless place with us is not place, but an appearance of place according to the state of love and wisdom, or of charity and faith. Every one who becomes an angel, carries his own heaven within himself, because he carries in himself the love of his own heaven; for a man from creation is the smallest effigy, image, and type of the great heaven, and the human form is nothing else; wherefore every one after death comes into that society of heaven of whose general form he is an individual effigy; consequently, when he enters into that society he enters into a form corresponding to his own; thus he passes as it were from himself unto that form as into another self, and again from that other self into the same form in himself, and enjoys his own life in that of the society, and that of the society in his own; for every society in heaven may be considered as one common body, and the constituent angels as the similar parts thereof, from which the common body exists. Hence it follows, that those who are in evils, and thence in falses, have formed in themselves an effigy of hell, which suffers torment in heaven from the influx and violent activity of one opposite upon another; for infernal love is opposite to heavenly love, and consequently the delights of those two loves are in a state of discord and enmity, and whenever they meet they endeavour to destroy each other. M. 10.

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THE DELIGHTS OF THE BODILY SENSES

WHAT are the delights of the bodily senses without those of the soul? The former are animated by the latter. The delights of the soul in themselves are imperceptible beatitudes; but, as they descend into the thoughts of the mind, and thence into the sensations of the body, they become more and more perceptible; in the thoughts of the mind they are perceived as satisfactions, in the sensations of the body as delights, and in the body itself as pleasures. Eternal happiness is derived from the latter and the former taken together; but from the latter alone there results a happiness not eternal, but temporary, which quickly comes to an end and passes away, and in some cases becomes unhappiness. You have now seen that all your joys are also joys of heaven, and that these are far more excellent than you could have conceived; yet such joys do not inwardly affect our minds. There are three things which enter by influx from the Lord as a one into our souls; these three as a one, or this trine, are love, wisdom, and Use. Love and wisdom of themselves exist only ideally, being confined to the affections and thoughts of the mind; but in Use they exist really, because they are together in act and bodily employment; and where they exist really, there they also subsist. And as love and wisdom exist and subsist in Use, it is by Use we are affected; and Use consists in a faithful, sincere, and diligent discharge of the duties of our calling. The love of Use, and a consequent application to it, preserve the powers of the mind, and prevent their dispersion;

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so that the mind is guarded against wandering and dissipation, and the imbibing of false lusts, which with their enchanting delusions flow in from the body and the world through the senses, whereby the truths of religion and morality, with all that is good in either, become the sport of every wind; but the application of the mind to Use binds and unites those truths and disposes the mind to become a form receptible of the wisdom thence derived; and in this case it extirpates the idle sports and pastimes of falsity and vanity, banishing them from its centre toward the circumference. M. 16.

THE PROPER AND IMPROPER USE OF DIGNITIES

GEN. xxxix. 16-18. Spiritual truth and good desire that a man should not take pleasure in dignities and super-eminence above others, but in offices done toward his country, and toward societies in general and in particular; thus in the Use of dignities. The merely natural man is altogether ignorant what this pleasure is, and denies its existence. He makes pleasure derived from dignities for the sake of self, the lord, and pleasure derived from dignities for the sake of societies in general and particular, the servant; for he himself is first in every thing he does, and societies after himself, favouring them so far as they favour him. Let us take another example: if it be said that Use and end constitute a thing spiritual or not,—Use and end for the general good, the church, and the kingdom of God, constituting what is spiritual, but Use and end for the sake of self and those connected with self, prevailing over the former Use and end, constituting what

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is not spiritual,—this indeed the natural man can acknowledge with the mouth, but not with the heart; with the mouth instructed from the intellectual principle, not with the heart from the intellectual principle destroyed by lusts; from this principle he makes Use and end for the sake of self a lord, and Use and end for the sake of the common good, of the church, and of the kingdom of God, a servant; yea, he says in his heart, how can it possibly be otherwise? A. C. 5025.

NO LIFE IN WHAT IS USELESS

GEN. v. 7, 8. The life of love, and of faith grounded in love, such as the Most Ancient Church enjoyed, is life during its exercise in Use, or in the good and *truth of Use: from Use, by Use, and according to Use*, life is communicated from the Lord; there can be no life in what is useless, for whatever is useless is rejected: herein the most ancient people were likenesses of the Lord, wherefore also in things relating to *perception* they became images: *perception* consists in knowing what is good and true, consequently what is of faith: he who is principled in love, is not delighted only in knowing, but in doing what is good and true, that is, in being *useful*. A. C.

LOVE OF OUR NEIGHBOUR HAS A CELESTIAL ORIGIN

HE who loves good because it is good, and truth because it is true, pre-eminently loves his neighbour; for he loves the Lord, who is good itself and truth itself, who is the only source of the love of good and of truth,

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and consequently of our neighbour; thus love toward our neighbour is from a celestial origin. Whether we speak of Use or of good, it is the same thing; therefore to do Uses is to do good, and according to the quantity and quality of Use in the good which we do, is the quantity and quality of the good itself. T. 419.

TO PERFORM USE IS TO WILL WELL TO OTHERS

THAT so many various things in man act as one, is because there is not any thing there which does not do something for the common weal, and perform Use. The whole performs Use to its parts, and the parts perform Use to the whole, for the whole is from the parts, and the parts constitute the whole: thus they provide for each other, they have respect to each other, and are conjoined in such a form that all and each have reference to the whole and its good. Hence it is that they act as one. Similar are the consociations in the heavens; they are conjoined there according to Uses in a similar form. Therefore those who do not perform Use to the whole, are cast out of heaven, because they are things heterogeneous. To perform Use, is to will well to others for the sake of the common good; and not to perform Use, is to will well to others, not for the sake of the common good, but for the sake of self. The latter are those who love themselves above all things; but the former are those who love the Lord above all things. Hence it is that those who are in heaven act as one, and this not from themselves, but from the Lord; for they regard him as the only One from whom [all things are], and his kingdom as the whole, which is to be provided

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for. This is meant by the words of the Lord, *Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you* (Matt. vi. 33). To seek his righteousness, is [to seek] his good. They who in the world love the good of their country more than their own, and the good of their neighbour as their own, are those who in the other life love and seek the kingdom of the Lord, for there the kingdom of the Lord is in the place of their country: and they who love to do good to others, not for the sake of themselves, but for the sake of good, love the neighbour; for there good is the neighbour. H. H. 64.

NATURAL AND SPIRITUAL LOVE CONTRASTED

Spiritual and celestial love is love toward the neighbour and love to the Lord; and natural and sensual love is love of the world and love of self. By love toward the neighbour we mean the love of Uses, and by love to the Lord we mean the love of doing Uses, as was shown before. These loves are spiritual and celestial, because to love Uses, and to do them from the love of them, is separate from the love of man's proprium. He that spiritually loves Uses has no respect to himself, but to others without himself, by whose good he is affected. The loves opposed to these are the loves of self and of the world, for these have no respect to Use for the sake of others, but for the sake of self, and those who do this invert the divine order, and put themselves in the place of the Lord, and the world in the place of heaven; hence they look back from the Lord and from heaven, and to look back from them is to look

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toward hell. A man however does not feel and perceive the love of doing Uses for the sake of Uses, as he does the love of doing Uses for the sake of self; hence also he does not know, when he does Uses, whether he does them for the sake of Use or for the sake of self: but let him know that he does Uses for the sake of Use in as far as he shuns evils; for in as far as he shuns evils he does Uses, not from himself but from the Lord. Evil and good are opposite; wherefore in as far as any one is not in evil, in so far he is in good. No one can be in evil and good at the same time, because no one can serve two masters at the same time. These observations are to shew, that although a man does not sensibly perceive whether the Uses that he does are for the sake of Use or for the sake of self; that is, whether they are spiritual or merely natural Uses, still he may know it from this, whether he thinks evils are sins or not: if he thinks they are sins, and therefore does them not, then the Uses that he does are spiritual; and while he shuns sins with aversion, he also begins to perceive sensibly the love of Uses for the sake of Use, and this from a spiritual delight in them. D. L. 426.

THE KINGDOM OF THE LORD A KINGDOM OF USES AND ENDS

How the conjunction of heaven with the world is effected by correspondences, shall also be told in a few words. The kingdom of the Lord is a kingdom of ends which are Uses; or what is the same, a kingdom of Uses which are ends. Therefore the universe was so created and formed by the Divine, that Uses may every-

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where be clothed with such things as to be set forth in act or in effect, in heaven first, and then in the world; thus by degrees and successively even to the ultimates of nature. Hence it is manifest that the correspondence of natural things with spiritual, or of the world with heaven, is effected by Uses, and that Uses conjoin; and that the forms with which Uses are clothed, are so far correspondences, and so far conjunctions, as they are forms of Uses. In the nature of the world, in its triple kingdom, all things which there exist according to order, are forms of Uses, or effects formed from Use for Use; wherefore the things which are there, are correspondences. With respect to man, as far as he lives according to divine order, thus as far as in love to the Lord and in charity toward the neighbour, so far his acts are Uses in form, and are correspondences, by which he is conjoined to heaven: to love the Lord and the neighbour in general is to perform Uses. H. H. 112.

ACTING JUSTLY AND FAITHFULLY IS CHARITY AND USE

CHARITY itself consists in acting justly and faithfully in whatever office, business, and employment a person is engaged, because every thing so done is of Use to society, and Use is good, and good in a sense abstracted from persons is our neighbour. Not only individual men, but also a society of men, and a man's country in general, are his neighbour. T. 422.

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HOW THE INTERNAL AND EXTERNAL MAN ARE CONJOINED

GEN. xxx. 3-5. In the process of man's regeneration, the internal man is to be conjoined with the external, consequently the goods and truths of the internal man are to be conjoined to the goods and truths of the external, for man is man from goods and truths. These cannot be conjoined without media. Media are those things which derive something from the one part, and something from the other, and which have this effect, that in proportion as man approaches to the one, the other becomes subordinate. These media are the things which are signified by the handmaids here spoken of; the media on the part of the internal man, by the handmaids of Rachel, and the media on the part of the external man, by the handmaids of Leah. That media of conjunction are necessary, may appear from the fact, that the natural man of himself is in no agreement with the spiritual man, but in such a state of disagreement, as to be altogether opposite; for the natural man regards and loves himself and the world, whereas the spiritual man does not regard himself and the world, except in so far as is conducive to promote Uses in the spiritual world, thus he regards its service, and loves it from its Use and end. The natural man seems to himself to have life, when he is exalted to dignities, and so to super-eminence over others, but the spiritual seems to himself to have life in humiliation, and in being the least; not that he despises dignities, if by them, as media, he can be serviceable to his neighbour,

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to society in general, and to the Church; nor does he reflect upon the dignities to which he is advanced, for the sake of himself, but of those Uses which he regards as ends. *By interior communications a spirit is disposed to Use, to which he is led without being aware of it himself.* A. C. 3913, M. R.

THE USES AND ABUSES OF KNOWLEDGE

GEN. XII. 12. The science of knowledges is only as somewhat instrumental for the sake of Use, viz., that knowledges may serve as vessels for the reception of things celestial and spiritual; and when they are thus serviceable, they then first begin to be of Use, and receive their delight from Use. It may appear plain to every attentive observer, that the science of knowledges is designed in itself for no other end, than that man may become rational, and thereby spiritual, and at length celestial, and that by means of knowledges the external man may be adjoined to the internal: when this is the case, then man is principled in Use, for the internal man regards nothing but Use. It is with a view to this end, that the Lord insinuates also the delight which is perceived by children and young persons in learning the sciences. But when man begins to place his delight in mere science, he is then influenced by corporeal lust, and in proportion as he is so influenced, or places his delight in mere science, he removes himself from what is celestial, and his scientifics become closed toward the Lord, and are rendered material; but in proportion as scientifics are acquired with a view to Use, whether for the sake of human society, or the Lord's

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church on earth, or his kingdom in heaven, and more especially for the Lord's sake, they are more opened toward the Lord, and become spiritual; wherefore also the angels, who are principled in the science of all knowledges, and that in such a manner, that scarce a thousandth part can be unfolded to man's apprehension, yet esteem knowledges as nothing in comparison of Use. A. C. 1472.

NATURAL LIGHT NOT ORIGINATING IN PRIDE

BUT what is meant by natural light proceeding from glory originating in pride, shall briefly be explained: there exists natural light from the glory which originates in pride, and likewise which does not originate in pride; light from glory originating in pride is in those who are in self-love, and thence in all kinds of evils, which if they do not perpetrate for fear of suffering in their reputation, and likewise condemn as being contrary to morality and to the public good, still they do not consider them as sins. But natural light from glory which does not originate in pride, is in those who are in the delight of Uses proceeding from genuine love toward their neighbour, the natural light of these is also rational light within which there is spiritual light from the Lord; the glory in them is from the brightness of the influent light from heaven where all things are splendid and harmonious, for all Uses in heaven are resplendent; from these Uses the pleasantness in the ideas of the thought with such is perceived as glory; it enters through the will and its goods, into the understanding and its truths, and in the latter becomes manifest.

1. The first part of the document is a list of names and addresses of the members of the committee.





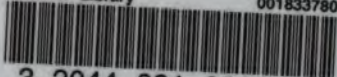
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